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AVE IRIS STELLA MARIA MARIS.

HILDEBERT, the contemporary and friend of St. Bernard, has left us a goodly number of verses, classical and devotional. In an epigram upon our Blessed Lady he pictures the Virgin-Mother of Christ as symbolized by the rainbow. Sunlight and cloud and crystal flood combine to fashion the fair arch of heaven. The sun is God on high. The fruitful cloud the virgin's flesh. The fountain pure, the Holy Ghost. Behold the beautiful result—the Immaculate Mother of God.

Sol, nubes, et aqua coelestis luminis irim
Conficiunt ; Partum Virginis ista notant.
Sol deitas, nubes carnis species, aqua sanctus
Spiritus est, Iris stella Maria maris.[1]

It was a favorite idea with the mediæval artists to express the mysteries of the Christian faith in symbols, and to add them as a

1 Carm. Miscell. ix. *De Partu Virgineo.* In another place the author treating the same subject introduces a piece of crystal as the medium which produces the beautiful blending of colors in the iris.

Sol crystallus aquæ dant qualemcumque figuram
Virginei partus, aedificantque fidem.
Si tinguatur aquis, et soli subjiciatur,
Scintillas praefert integer ille lapis.
Si bene cuncta notes, aqua, sol, crystallus, et ignis
Sunt Flamen, Verbum, Virgo, Deusque puer.
Flamen aquae, Verbum soli, Virguncula gemmae,
Stirps igni quadam conditione coit ;
Flamen aqua est, quia lavit eam ; Verbumque supernum
Sol, quia non violat, sed tamen intrat in eam.
Virgo lapis, quia Virgo parit ; Puer unicus, ignis ;
Nam virtute micat, lumine corda replet.

Cf. Migne. Patrol. Lat clxxi, 1332.

complementary lesson to the purely historic representations of biblical facts. Such is the origin of the rainbow in Christian paintings, and especially in the pictures of the Madonna and Child.

October is the month of colors, "the sunset of the year," when nature vests herself in her sabbath gown of richest hues, adorned at break of day and restful eve, with crystal dew scattered upon her bosom like a thousand fragments of the rainbow. It is the counterpart of May, when the flush of youth is turned into the bloom of ripened age, showing fruits where once it only spoke of hopes.

It is not strange, then, that Catholic devotion should have in some way dedicated this month to her whom at another time we honor as the "Queen of May." Nearly every day of the month of October has some feast or feasts assigned in the various calendars of the eastern and western churches which point to Mary as the source of special graces in behalf of the children of men. Besides the feast of the Holy Rosary, commonly celebrated on the first Sunday in October, and which presents, so to speak, a summary of Mary's prerogatives as recounted in the various mysteries of the Dominican chaplet,[1] many provinces and churches have their own special feasts on distinct days. The titles of these feasts betoken alike the affectionate gratitude of a devout people and the graceful power of her who is ever ready to help the afflicted and needy. Thus, during this month we have feasts of Our Blessed Lady, *Help of the sick*;[2] *Mother of Mercy*;[3] *Our Lady of Cures*;[4] *Our Lady of Victory*;[5] *Feast of the Maternity B. V. M.*;[6] *Feast of the Purity B. M. V.*;[7] *Our Lady of Paradise*;[8] *Our Lady of the Interior Life*;[9] *Our Admirable Mother*, also called *Our Lady of the Lily*;[10] *Help in the*

1 Formerly there was a feast (11th October) commemorating all the titles of our Blessed Lady under the one "Recollectionis omnium festivitatum B. Mariae V." Leodii. Cf. Holweck *Fasti Mariani*, 243.

2 B. M. V. salus infirmorum. Dom. IV. Octobr. Calabr.

3 De Mercede. In various parts of Italy, 12 October, 16 October. Also under the name De Misericordia, 23 October.

4 B. M. V. de Remediis. Valencia, 7 October.

5 De Victoria, Rom. Mart., 7 October, in parts of Spain, 11 October.

6 Maternitas B. M. V. France, Bavaria, 11 October, Sicily, 12 October, Calabria, 21 October, Panorma, 22 October, al. loc. Dom. II. October.

7 Puritatis B. M. V. in various parts of Italy and Spain, 16 October, 22 October, 23 October, 27 October.

8 Fest. Deiparae in loco dicto Paradiso. In the Greek Church and Sicily, 17 October, and 31 October.

9 Sem. St. Sulpice, 19 October.

10 Rome, in the Convent of the Sacred Heart on the Pincian Hill, feast granted for the 20 October, in consequence of the miracles which took place before a picture of our Blessed Lady painted by one of the nuns.

Agony of Death;[1] *Our Mother of Hope*;[2] *Our Lady of Joy*;[3] *Feast of the Roses of Our Lady*;[4] *Mother of the Divine Shepherd*;[5] *Our Lady of Light*;[6] *Advocate of Sinners*;[7] *Our Lady of Peace*;[8] *Our Lady of Piety*;[9] *Feast of the Humility B. M. V.*[10] The Greeks celebrate during this month the feast of the *Patronage of Our Blessed Lady*, and on the 21 October the Copts commemorate all the benefits received from God through His Holy Mother.[11] The Italians also have a feast on the 27 October, "B. Mariae V. sub titulo Gratiarum."[12]

Leo XIII has, therefore, in prescribing daily public devotions during the month of October in honor of the Mother of God, voiced a sentiment which seems as appropriate to this particular season as it is natural to the Catholic heart which dedicates whatever is most beautiful in nature or art to the service of God and His chosen children in heaven. And when we say appropriate to the season we do so in the fullest sense of the word. The May devotions are full of the sounds of joy and praise. The October feasts are mingled tones of struggle and victory, of pain and relief, of sorrow and peace, of hope and gratitude. There is in them something of the character of the rainbow

> That gracious thing, made up of tears and light;

or as the poet elsewhere calls it,

> The evening beam that smiles the clouds away
> And tints the morrow with prophetic ray.

Can it have been a prophetic instinct, akin to that of the sibyls, which made the religious pagan choose the month of October as the most fit season to celebrate his gratitude not only to Mars the god of battle and victory, but to Meditrina, the helpful divinity in sickness, and to the chaste Fauna, the *Bona mater*, as the Roman

1 B. M. V. Auxilii Agonizantium. Celebrated in different parts on the 21, 27, 29 October, also in Dom. IV., Octobr.

2 Mater sanctae Spei, 21 October, Dom. IV., October.

3 B. M. V. de Laetitia, 23 October, Beauvais.

4 B. M. V. Rosarum, Anagni, 30 October.

5 SS. Divini Pastoris Matris, in Italy IV. Dom. Octobr, in Mexico II, Dom. Octobr

6 B. M. V. de Lumine, Sicily, Dom. ult. October.

7 Aragon, I. Monday in October, Madrid, III. Sunday, October.

8 S. M V. titulo Pacis. Turin and Calabria, IV. Dom. Octobr.

9 B. M. V. de Pietate, Bahia in Brazil and Goa (India), III. Dom. Octobr.

10 Celebrated in Albano, 29 October.

11 Commem. S. V. M. Deiparae pro allatis nobis a Domino per ipsam beneficiis. *Fasti Mariani*, p. 247.

12 L. c. 249.

called her, whose wedded purity was never sullied by the touch of man, as the pious story went, and who was given a seat after her death among the gods? There is indeed a harmony between the works of God on earth and that first and most perfect image of Himself, the religious soul, which places into sweet accord the seasons of the heart and those of nature. She who is clad "round about with variety," fair as the aurora, beautiful reflection of the divine sun,—she is also the *Bona Mater* of the Christian, the Helper in sickness who, like *Iris* (rainbow) the chaste messenger of Juno, watches over souls at the hour of death.[1]

We have already indicated at the beginning how the Christian artist expressed the divine Maternity, in the image of the Madonna and Child, with the rainbow either in the color of the dress, or in the background, or as a halo surrounding the head of the Virgin. But there are many other qualities reflected in our Blessed Lady, of which the rainbow becomes a fit image.

In the beginning God created the sun and the clouds, which, acting on each other by refraction and reflection, produce the arch containing the harmonious colors of the solar spectrum. Subsequently He made it a sign of His clemency, a note of compact through Noe with the children of men. "God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me and the earth. And when I shall cover the sky with the clouds, my bow shall appear."[2]

In the same way Mary as the Mother of the Incarnate Word existed in the mind of God before sin had deluged the world and He had made her the sign of a future redemption through the divine promise that she should crush the serpent's head.[3] Even as light must have surrounded the throne of God from all eternity, giving origin to the spark whence the flaming orbs of the starry heavens had their beginning, so also existed the divine principle which was one day to assume the immaculate flesh of a virgin, nourished through the chosen line and chastened blood of David, until at the appointed time Anna gave it stainless birth. "Ab initio et ante saecula creata

1 Iris represented in the colors of the rainbow, as a pagan divinity, was supposed to cut the thread which detained the soul in the body during the last death struggle.

2 Gen. ix, 12. It is noteworthy that the Hebrew text has נתתי that is, "I have set" where the Vulgate, using the word as if it applied to the sign of the covenant, retains the Septuagint version and renders "I shall set."

3 Gen. iii, 15.

sum."[1] The immaculate body which was to communicate its substance in order to fashion the form and figure of the Man-God was in some measure to partake of that preëminence which distinguishes the divine from the human. A creature of the hand of Him who conceived the mysterious design of the Incarnation from all eternity, she was in an emphatic way in the mind of God before the earth was made. "He had not yet made the earth, nor the rivers, nor the poles of the world—when He established the sky above, and poised the fountains of waters—I was with Him . . . And my delights *were to be* with the children of men."[2]

One day when the clouds of sin had, in the course of ages, been pierced by the sun of divine mercy, kindling anew the peerless spark first placed in Adam's breast, the fair arch was to reappear, henceforth an express sign of God's clemency. And how? As the result of refraction, as an effect of the breaking of that beautiful light. Cavalry furnished the sea wherein the Sacred Heart dissolved the fire of its love and reflected it in the Mother of Sorrows at the foot of the Cross. Fairest spectacle of bleeding self-sacrifice blending with the purple of penance the bright light of divine love! Seven sorrows—seven fountains of grace purchased with the price of the Precious Blood—seven colors of the rainbow, the sign of peace and redemption eagerly longed for by the saints of old.

> When o'er the green undeluged earth,
> Heaven's covenant thou didst shine,
> How came the grey old fathers forth,
> To watch thy sacred sign.—*Campbell.*

And as the prismatic colors of the solar spectrum are but the rays of primary light dissolved and serving as the beautiful messenger of serenity after a storm, so we see in the Incarnation only the divine perfections resolved into visible light, announcing joy and peace to all men of good will, after the deluge and storms of sin. But if in this sense Christ Himself is symbolized by the arch appearing in the heavens after the rain, it must be observed that the ordinary rainbow is formed of two concentric arches, one called the primary, the other, a reflection of the first, the secondary, yet both blend their colors, although reversed in order, into one harmonions whole, even as the echo returning may be made to form an accompaniment to the well-tuned voice.

1 Eccli. 24. 2 Prov. viii., 26, 28, 31.

The Fathers of the Church have by a unanimous consent applied the language of the poets, in describing the rainbow, to our Blessed Lady.[1] What Christian sailor in the storms of life would not think of Mary on reading the lines of the poet:

> Edita patre sole, patria coelo,
> Prodiga luminis, nuntia numinis.
> Legata serenitatis, praesaga felicitatis.
> Obses foederis, hospes aetheris, civis sideris.
> Pacis pincerna, naturae lucerna.
> Diei spectaculum, Dei miraculum.

If Byron had had faith, his words

> Thou my Zuleika, share and bless my bark,
> The dove of peace and promise to mine ark!
> Or, since that hope's denied in worlds of strife
> Be thou my rainbow to the storms of life!

would have been addressed to the Refuge of the sinner, Mary, the Star of the Sea.

Indeed, we find the image of the rainbow an apt symbol, whether we look upon the Blessed Mother of our Redeemer as the perfect created reflection of the Incarnate Word showing mysterious lights which draw our hearts to the longing contemplation of her manifold spiritual beauties, or as our brightest hope bridging over from this valley of tears to the eternal light of heaven.

The ancients attributed many salutary influences to the rainbow. "Portendat iris vespertina serenitatem." Its appearance in the evening omens good weather for the coming day. Aristotle in his natural history[2] speaks of a delicious manna, (possibly the exudation of the tamarisk tree) which is produced under the mild light of the rainbow. Pliny likewise teaches in different parts of his work that the rainbow imparts a wonderful sweetness and flavor to certain species of plants.[3] Laertius says that roses upon which the dew falls whilst the rainbow is in the heavens have an exceptional sweet-

1 A Chrysostomo nuncupatur *Dei hominibus reconciliati chirographum;* ab Hieronymo *supernae clementiae simulacrum; coelestium induciarum pignus,* a Damasceno; ab Augustino *divinae amicitiae tessera; sempiterna foederis obses* a Bernardo; ab Ambrosio *inviolabilis virtutis Dei et multiformis gratiae specimen; coelestis benignitatis typus* a Cypriano; a Gregorio *Sancti Spiritus idea; benevolentissimi Numinis testimonium* a Nazianzeno; a Basilio *pacis sequestra,* etc., etc. Cf. Corn. à Lap., in Ecclesiastic. xliii, 13.

2 Lib. V, Hist. anim. c. xxii, apud C. á L, 1. c. p. 400.

3 Docet iridem miram suavitatem et odorem aspalatho aliisque plantis aspirare. C. à L. 1. c.

ness.[1] Whatever be the value of the traditional belief which attributes such virtue to the "speculum solis," the "mirror of the sun," as Seneca calls the rainbow, it is at least true when applied to our Blessed Lady. Her gentle influence imparts a wonderful sweetness to the heavenly manna ; that is to say, devotion to the Mother of our Lord is an excellent preparation for the worthy reception and realization of the benefits of the Most Holy Eucharist. The dew of heavenly grace distilled upon field and garden, over which she spreads her beautiful mantle, perfumes with the odor of sanctity and adds a healing strength to every shrub and flower of the heart touched by the gracious ray of her likeness and beneficence. The Church in the Office interprets, as coming from her, the words of the son of Sirach : "Dedi suavitatem odoris," I gave a sweet smell like cinnamon, and aromatic balm : I yielded a sweet odor like the best myrrh. And elsewhere the same prophet again alludes to her when he says : "I came out of paradise. I said : I will water my garden of plants, and I will water abundantly the fruits of my meadow."[2]

If Mary is the hope which forecasts a serene morrow to the wanderer amid the storms of life ; if she is the fructifier of virtue, she is also the covenant of peace to the sinner who has drawn upon himself the just wrath of his Creator. And this not only as the refuge to the repentant on earth—aye, even on judgment-day her benign influence will be felt to temper the rigor of the last sentence ere it is pronounced. St. John in the Apocalypse describes the throne of God on judgment-day surrounded by a rainbow, even as Ezechiel places the same sign at the feet of the Almighty. To whom can this emblem of the divine mercy and peace of the eternal Judge be more fitly applied than to her of whom it is said in the Office of the Blessed Virgin : "Astitit regina a dextris tuis in vestitu deauratio, circumdata varietate." A queen stood at the right side of the Son of God, in golden garments adorned with variety. But mark, St. John speaks of this rainbow as having the likeness of the *smaragd*, a precious stone whose brilliant greenish color is

1 Saluberrimo iridis imbre affiatas rosas fragrantius redolere. Lord Bacon attempts to explain this phenomenon. "The cause is," he says, "for that this happeneth but in certain matters which have in themselves some *sweetnesse ;* which the *gentle dew* of the *Raine-Bow* doth draw forth : And the like doe *Soft Showers :* But none are so delicate as the *Dew* of the *Raine-Bow* where it falleth. It may be also, that the *Water* it selfe hath some *Sweetnesse :* For the *Raine-Bow* consisteth of a *Glomeration* of small Drops, which cannot possibly fall, but from the *Aire*, that is very *Low :* And therefore may hold the verie *Sweetnesse* of the *Herbs* and *Flowers*, as a *Distilled Water*. Natural History. Cent IX.

2 Eccli. xxiv, 20 and 42.

symbolical of *hope*. Lyranus draws attention to the fact that the color of this rainbow was not simply of the light emerald hue peculiar to the smaragd, but that it predominated amid the prismatic colors of the celestial arch.[1] Albertus Magnus repeats the statement of Aristotle that the smaragd worn about the neck is a remedy against epilepsy; and the belief that its color acted as a wonderful relief upon the weakened eye caused it to be greatly sought after. We need not accept these theories, which may be mere superstitions; but so far as we discover in them a reminder of the agency of the Mother of Him who is to judge us one day, they will serve to inspire us with greater confidence in her kindly care of us.

Such has been our aim. We would, in briefly picturing the fair Queen of Heaven under the symbolic semblance of the rainbow, plead in favor of love and veneration and above all childlike confidence in her whom God has placed as a mystic bridge by which the pilgrim soul of earth reaches Christ in heaven. As for any other purpose, who would attempt

> To paint the rainbow's various hues,
> Unless to mortal it were given
> To dip his brush in dyes of heaven?

H. J. H.

1 Illa iris imaginaria hic sic apparuit, ut color ejus viridis intensior caeteris videretur. Per quam design abatur consolatio Dei suis electis affutura. Corn. à Lap. Apoc. iv, 3.

COLUMBUS, "A MAN OF DESTINY."

I.

If in sooth the Sisters Three
Weave the web of Destiny,
Clotho's spindle turning till
Lachesis hath worked her will,
And the ravelled skein across
Gleams the steel of Atropos—
Ye that dreamed or schemed it so
In the Eastlands, long ago,
Tell me, when at set of sun,
Warp and woof, the web is spun,
Is the living wholly done?
Ended quite, or just begun?
When the twisting strands invite
Fateful shears the sleave to sever,
Comes the Ever then, or Never?
Breaks the Day, or broods the Night?

Surely, if our mortal eyes
See in Death a pall that lies
Heavily on every sense,
Mocking at the soul's pretense
To a higher life than this—
Clotho, then, and Lachesis,
Ye that measure unto men
Tears and smiles beyond their ken;
Ye that spin and twist the skein,
Come or pleasure yet, or pain,
Let the chord be cut amain:
Life is loss, and death is gain!
Or if ye have aught of ruth,
Quick the tangled skein unravel;
For my heart is fain to travel
Backward to diviner youth!

II.

Such the legend long ago :
Better builded they, I trow,
Hearts of oak and iron wills,
Who first clomb the thwarting hills,
And from many a mountain top,
Saw the circling heavens drop
Fearless in the western sea ;
Saw a higher destiny
Far beyond the Pillared Straits,
Chide the hapless heart that waits
Saddest clanging of the gates
Fashioned by the fearful Fates.
For they guessed the higher truth—
Who would best the skein unravel,
Must with westward footsteps travel
FORWARD to diviner youth !

III.

Soft the slumbrous Thracian seas
Oracled their harmonies,
Answering back the Where and How,
When the Argo's leaping prow
Flamed a-past the marching sun
Till the Fleece was found and won !
Better sang the stormy North,
When from ice-locked caverns forth
Flew the white-winged argosies
Thither, where the WESTLAND lies,
Beckoning goal of Norse emprise,
Visioned in their dreamful eyes.
Not all bootless was the quest !
Though the eastlands still are turning
Wistful eyes and wondrous yearning
Toward the nightlands of the West !

IV.

Westward the dream-land abides, cloud-builded and baseless,
  Shrouded in sagas of poets and heroes that dream it :
Westward the dawning of days that lift it from darkness
  Into the broad flashing sun-shafts that circle and seam it :
Ah ! if the vision be more than a song of the singers,
  Out of the dark to the dawn, what god shall redeem it ?

Safe in the hearts of the gods abideth the secret,
  Mocking the resolute will and the scheming endeavor :
Brain cannot reach it, and brawn cannot wrest from their fingers
  The land that forever doth beckon and baffle forever.
Vainly we question the heroes, the seers, and the sages—
  Heaven is mute as a book, the Fates answer us never !

Yet hath the East heard the Sea, the Northlands have wakened :
  Trampling the Fates, and achieving a wonderful story,
Whose is the resolute will, the unflinching endeavor
  Crowning his forehead heroic with haloing glory ?
Westward the sloping abyss, the old giant of Ocean,
  Heaving his broad breast and tossing his streaming locks hoary !

Thee shall we question then, mystic and murmuring Ocean,
  Mightiest monarch that spurn'st the embraces of heaven :
Surely thy heart hath a secret that sings in thy slumbers,
  Voicing with sadness the winds from far silences driven :
Dull is the earth, and the vault of the heavens is voiceless :
  Rests on thy bosom in sooth a fair land of the even ?

Voiceful thou art, and thy tongue hath a many-toned answer :
  O for the soul that shall fashion thy mysteried singing
To fabric of thought and desire, and speed the brave galley
  On through the trackless abysses, fearlessly flinging
Its masts to the pitiless sky, and poising its pinions
  Like birds a sure flight through wastes of the wilderness winging !

V.

Argonauts and Golden Fleece—
Were they but a dream of Greece ?
Or the vesper land, sea-walled,
Haunting sagas of the skald ?
Though the secret ne'er should be
Wrested from the jealous sea,
Lessons here the mind hath caught
Deeper than the dreamers thought !
Not all bootless was the quest,
If at last some longing breast
Seek, with purpose pointing West,
The far cradle of the East !
For I hold it all a truth :
Who would gain the higher guerdon
Still must bear the toiler's burden
Onward to diviner youth !

VI.

Useless here the will that waits
The long answer of the Fates :
Never shall my hero be
Wandering waif of destiny.
With a heart that hopes in GOD
He shall spurn the rooted sod:
Firm in Faith, his god-like form
Patient bides the pelting storm.
Yet with heat and toil oppressed,
Never shall his constant breast
Fashion in the waiting West
Pride's domain or Folly's rest.
Self he hath not builded there :
He shall deed it back to Heaven,
The wide world his God hath given
To his toil and patient prayer !

He shall seek no Lotos-land
Soft by southern zephyrs fanned,
Where the odorous purple seas
Dull the sense to dreamful ease :
Sullen glebe and rocky soil—
Let them welcome honest toil ;
Let the wildernesses yield
Slowly to each spreading field !
There let prudent Nature's ban
Vex the powers of the Man
Till, though long the laboring span,
His *I would* becomes *I can !*
Sowing here no Dragon-teeth,—
Mightier than earth's creation,
He shall see a strong-limbed nation
Spring from every sod beneath!

VII.

L'ENVOI—TO AMERICA.

O thou best beloved Land,
Mistress of my heart and hand,
Never could the sisters three
Weave thy wondrous destiny.
They are gone, the elder gods ;
Dreamland shadows their abodes :
Eastern cradles, western lands,
Both shall list the LORD'S commands.
Trusting not the cynic sneer,
Foolish gibe and faithless jeer,
Look above with vision clear
Till the truth in heaven appear.
Who from darkness rescued thee
By his swerveless trust in Heaven,
He hath truest lesson given:
FAITH is Fate and Destiny !

H. T. HENRY.

TOTAL ABSTINENCE.

(THIRD ARTICLE.)

Not only has the Total Abstinence movement physical, moral and social reasons to commend it; it has also positive approbation on the part of the Holy See, and, what emphasizes this the more, indulgences granted to those who, under the guidance of religion, enrol themselves in the society. This is a very important point, and we propose to speak of it at some length. The date of the brief to which we refer is May 10, 1879.

It is as follows:

LEO, P. P. XIII.

BELOVED SONS HEALTH AND APOSTOLIC BENEDICTION:

The devotedness so tenderly manifested in your letter, we have received with that feeling of fatherly affection that best corresponds to your expression of filial love. The nature of your union, and the zeal with which you strive to provide for the lasting utility and well-being of your fellow citizens, by earnest prayer, by good works and the practice of Christian piety have made this devotedness of yours the more grateful to us. Especially pleasing to us, is that noble determination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it; for, in the words of the wise man, "It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk."

Wherefore, with all our heart, we desire that your example and zeal may benefit others, in order to the destroying, or, at least, lessening of the evils which we understand you so properly lament and dread.

For this same reason have we listened favorably to the prayer you offered, expressing the desire of gaining those spiritual blessings, which, to other pious associations of a like nature in England and Ireland, this Apostolic See has granted. Therefore it is that we transmit to you the accompanying letter, in the form of a brief, from which you will learn the manner in which we have yielded to your desire.

In conclusion we beg God to guide your counsels, and keep among you harmony and unity of soul, for the purpose of fostering and strengthening which you have banded together. As an earnest of Heaven's favor, and an evidence of our fatherly well-wishing upon you and our other beloved sons united with you in this pious covenant, we bestow most lovingly our Apostolic Benediction.

Given at Rome, at St. Peter,s this 10th day of May, 1879, in the second year of our Pontificate.

LEO, P. P. XIII.

To Our Beloved Sons of the Committee on Address and others of the Convention of the Catholic Total Abstinence Union of America, assembled in the City of Indianapolis, in the State of Indiana, United States of America:

Rev. James E. Mulholland,
" George L. Willard,
" Lewis Deynott,
" J. D. Bowles,
" James McGolderick,
" H. R. O'Donnell,
Daniel B. Donovan,
Henry Cassidy,
} *Committee on Address.*

The concession of indulgence bears date June 10, 1879; we subjoin a copy of it.

LEO, P. P. XXIII.

For a Perpetual Memory of the Thing.

Since, as we have lately learned, in the city of Indianapolis, in the United States of North America, a Catholic Total Abstinence Society or Pious Union, has been lawfully convened, we, in order that the Union which has proposed to itself an end so commendable and so salutary, may with God's blessing, day by day be farther extended and more widely propagated, trusting in the mercy of the omnipotent God, and relying upon the authority of the Holy Apostles, Peter and Paul, grant, on the first day of their entrance, a Plenary Indulgence and remission of all their sins to all and each of the faithful who in future shall be enrolled as members in the above said Society or Pious Union, if truly penitent and having confessed, they shall have received the Most Holy Sacrament of the Eucharist.

At the moment of death, we grant, also a Plenary Indulgence, as well of the present each and all members as of those that may in future become members of the said Society or Union, if, in like manner, they be truly penitent, having confessed their sins and receive Holy Communion; or, when this cannot be done, if they shall, with sentiments of contrition, call devoutly at least upon the name of Jesus with the lips, or if this cannot be done, in the heart.

In like manner, we mercifully grant in the Lord, a Plenary Indulgence to the same present members; and to all hereafter to be numbered in the said Society or Union, if truly penitent and having received the Sacraments of Penance and the Eucharist, they shall each year, on the principal feast day of the same Union, to be chosen once for all by the above named members, and approved of by the Bishop, visit with devotion their respective parish churches any time from the first Vespers to sunset of their feast day, and shall there piously pray for the harmony of Christian Princes, for the uprooting of heresies, and conversion of sinners, and the exaltation of Holy Mother Church.

Moreover, in favor of the present and future members of the said Union, who, at least, with contrite hearts, shall, on four days of the year, festival or otherwise, to be designated once for all by the Ordinary, visit each his own

parish church, and there pray as above stated, we grant, in the accustomed form of the Church, an indulgence of seven years, and as many quarantines from the penance enjoined upon them or otherwise in whatsoever manner by them due, each day that they shall have fulfilled these conditions.

All and each of these indulgences, absolutions from sins, remission of penances, we allow to be applied, by way of suffrage, to the souls of the faithful who have departed this life in the friendship of God, all things whatsoever to the contrary notwithstanding. We wish these presents to remain in force henceforth forever.

Given at Rome at St. Peter's, under the ring of the Fisherman, June X, MDCCCLXXIX, in the second year of our Pontificate.

For Card, CARAFA DE TRAETTO,
D. JACOBINI, *Substitute*.

In the letter of the Holy Father, we call attention to the fact that he expresses his gratification at the reception of the address of the Total Abstinence Society, due especially to the circumstance that earnest prayer, good works and the practice of Christian piety are to be the solid foundation upon which the cause is to rest, which aims at opposing and uprooting the baneful vice of drunkenness, and keeping far removed all incentive to it from those whose sentiments in particular the address expresses. He adds that he cordially desires that their example and zeal may benefit others, so as to destroy or lessen the evils which they justly lament and dread. All this is very significant and weighty. It removes the Total Abstinence movement from the category of experiments, or Temperance Utopian schemes, of which there are so many, and places the Society among the approved societies of the Catholic Church ; — a result first brought about chiefly, if we mistake not, in England, by the zealous charity of his Eminence the late Card. Manning, and of the present Archbishop of Westminster, Most Rev. Dr. Vaughan.

The Indulgences granted, as we see, are abundant and prove the interest the Holy Father takes in the Total Abstinence Society. They are first, a Plenary Indulgence on the day of joining the Society ; second, a Plenary Indulgence at the hour of death; third, a Plenary Indulgence once a year on the feast day of the Society ; fourth, a Partial Indulgence on four days in the year. No fuller recognition and approbation on the part of the Head of the Church could be given, and for this reason, if for no other, it would be unlawful to speak in disparaging terms of the Total Abstinence Society, whereas, those who are docile to the voice of their chief Pastor will unite in praising the noble end this society has in view, and in furthering it as far as it may be in their power.

It is not enough, however, to rest in the mere fact of such high and sacred approval. Movements of a practical character like this, require constant activity to keep them up. The members fail in their duty unless they appreciate this, and unremittingly labor for the purpose aforesaid.

They must first be honorable and faithful observers of this obligation. They receive honor and consideration, and enjoy privileges as having promised to keep the pledge and totally abstain; they must even avoid the appearance of evil in this respect, and not frequent that company or those places where any suspicion might attach to them. They must avoid dangerous occasions, and not esteem themselves too strong to yield; for it is written: he who loveth the danger shall perish therein.

Secondly. This will be more effectually brought about if the members encourage Total Abstinence as a feature of their union, in social amusement. If they can be brought together to partake of rational and improving entertainments, in which all exaggeration is avoided, and literary and artistic taste cultivated, they will, as they have done in the past, experience the benefit resulting from mutual example and encouragement. They will keep each other up; they will improve themselves; they will protect themselves against similar allurements elsewhere, the end of which is not laudable.

Thirdly, they should keep themselves thoroughly occupied. This is a far more important point than that of amusement. Idleness teaches much evil; no amount of resolution will hold out against this. On the other hand the active employment of one's mind and members, in those who are wise enough to so devote themselves, is good for soul and body, developing a love for it that is almost enough to live for itself alone. With it come self-respect, respect of others, contributing to the happiness of those we love, the habit of economy, gradual accumulation of a competency, and an honored old age.

To these, fourthly, is to be added the faithful frequenting of the Sacraments. Here is the most important feature of all, without which too, no one will be likely to persevere. This has been well understood by all zealous clergymen who have furthered the Total Abstinence movement. The mantle of Religion was thrown around it, and the members were advised "to go to their duties." But in too many cases it was not urged upon them to go frequently, and in this, we are persuaded, is to be found the principal cause of a large number of failures to keep inviolate the pledge of Total Abstinence.

Frequent Communion is not for religious only ; it is for the laity as well. "He that eateth Me, the same shall live by Me," was said of all; the strength which comes from this practice can be known to those only who have faithfully tried it. In our days men and women of the world go often to the Sacraments, and find this does not interfere with their usefulness, their cheerfulness, nor with their proper recreation ; on the contrary, it gives them the peace, the happiness, the fortitude which is not of earth, and which means perseverance.

F. S. CHATARD.

CLERICAL STUDIES.

(NINTH ARTICLE.)

APOLOGETICS I.

A study of the grounds of Christian belief is the natural introduction to a course of Theology. It is a special need of our times, and so generally felt that the *Demonstratio Christiana* has come to be one of the most important treatises of our text books. It is also one of the most enjoyable to the youthful theologian on account of its strong logical texture and conclusive proofs, and, as a consequence, of the full security with which it allows him to raise on its broad basis the structure of Catholic Theology.

But this preliminary work would be insufficient if revealed truth, whilst thus solidly established, was not at the same time made safe against the attacks to which it is exposed on all sides. A defence of Christian belief is as necessary as its demonstration, for the reasons to believe can be fully effective only when the principal obstacles have been set aside, whereas, these once disposed of, the truth of Christianity can easily be made evident to the fair-minded inquirer. To remove such obstacles is the work of the apologist, extending over the whole field of Christian doctrine, but principally gathered round the central fact of Revelation.

I.

To defend divine truth has been a necessity from the beginning. Of Christ Himself it was foretold that He would be "a sign that shall be contradicted," and the whole Gospel narrative shows us how

"His light shone in the darkness, and the darkness did not comprehend it." Nor was it to be otherwise with His disciples. He warned them of it beforehand, and the early history of the Church tells how His prediction was verified. For nearly three hundred years Christianity was at the bar on its trial. Every human interest and human passion was aroused against it. Jews and Gentiles combined, not only to persecute, but to discredit it. Political power and social prestige, prejudice and calumny, philosophy and fashion were by turns set in motion with a view to close men's minds against it.

But defenders were never wanting. St. Peter and St. John open the list of apologists in their defence of the new doctrine before the Sanhedrim ; soon after, St. Stephen, then St. Paul, in Jerusalem, in Athens, in Rome, in every part of the world to which he conveyed the divine truth. So was it with the other Apostles,—with whoever preached the Gospel—with whoever ostensibly adopted its teachings, for all had to meet the objections without number which were awakened in men's minds by the strange and often unwelcome truths suddenly manifested to them. The answer, it is true, was generally given in the noble life or the glorious death of the believers; not unfrequently it found utterance in the replies of the martyrs to prefect or proconsul ; but its most lasting, and, to us, most valuable expression is embodied in the apologetic writings which form so important a part of early Christian literature.

In the ages that followed, such a defence became practically needless. The triumph of Christianity was the refutation as well as the defeat of her enemies. And then, close on the conversion of the nations to the faith there came a period of almost unbounded reverence and trust toward religious authority. Unquestioning belief reigned supreme ; and whatever difficulties might arise in individual minds were awed into silence by the very sacredness of the subject and by the universal feeling of religious submission which pervaded the Christian world.

But to the ages of faith succeeded a period of mental disturbance and doubt. Begun with the Renaissance, developed by the Protestant Reformation, religious scepticism raised its head boldly in the Deism of the XVIIIth century, and to-day it triumphs with the rationalists, the positivists and the agnostics of every denomination. This it is that has led to the steady development of Christian apologetics in modern Theology, and if we would see how necessary it has become, we have only to consider for a moment the con-

dition to which society has come in these the last years of the nineteenth century.

II.

There is no denying it, we have reached a period of exceptionally deep and widespread unbelief. Christianity has ceased, in a great measure, to be the acknowledged basis of society and the common bond of civilized nations. Outside the Catholic Church, it is fast losing its hold on individual minds. The seeds of doubt sown by the Reformation and long stayed in their development by various causes, have at length shot forth and wellnigh covered the whole surface of Protestant countries, stifling everywhere the divine germs of revealed truth. Confusion of thought, hesitation and perplexity are universal. The most vital doctrines of the Gospel are held by the great number, even of professing Christians, as mere opinions about which nothing certain can be held. Year after year the most prominent Protestant writers have less to say on positive Christian doctrines ; they clearly aim at committing themselves to as little as possible ; in fact the decided tendency of the hour is to make religion independent of all definite beliefs.

We speak of those who still claim to be Christians. But how many who, though conforming in some measure to the religious habits of their surroundings, as a matter of social propriety, or as the expression of what remains of religiousness in them, yet acknowledge, when questioned, that all real faith has departed from them ! The number of such men—and women—in this and in most Protestant countries, is simply incredible, and only those who have taken pains to inquire, or who have observed on a large scale, can form any conception of it.

Yet the downward course of the age does not end there. A still more radical scepticism has taken hold of a considerable number of our contemporaries. All around us we witness the upheaval of what had been long and rightly looked upon as the groundwork of all moral conviction and conduct. Vital questions regarding God, the soul, human liberty and human responsibility, duty, immortality, and the like, which were commonly considered, thirty or forty years ago, as fully elucidated and finally settled, are reopened and discussed anew, not as a mere scholastic exercise, but as problems still dubious and never probably to get a final answer. The philosophy of the day is full of such discussions ; or rather it delights to trace the phases through which each question has successively

passed, as if nothing could be known of truth beyond the history of man's efforts to attain to it. This, in fact, is the very ground of the modern positive theories, so widespread among scientists and so freely adopted by those who claim to be our intellectual guides, their fundamental position being that, outside the world of sense and experience, nothing can be known with certitude, and that all philosophy can only be a systematic arrangement of facts. Such speculations happily, can affect only in a slight degree the common sense of the great number, yet they help to entertain that general distrust of the unseen which is at the root of the religious scepticism referred to above and which is so prevalent a characteristic of the Protestantism of to-day.

But can Catholics, outsiders will ask, escape influences at the same time so widespread and so detrimental to Christian belief? In a great measure they can, and they do. To confine ourselves to this country, we may safely say that the great majority of them live and die in the undisturbed and undoubting possession of their Christian heritage. After the grace of God and the invaluable helps to be found in the Catholic Church, many of them owe this tranquility of their faith to the invigorating religious atmosphere which they habitually breathe, and to other safeguards by which Providence has surrounded them. With some, the religious convictions imbibed from the cradle have so grown into the very substance of their minds, that they are proof against any amount of exposure to hostile influences. In not a few there is something still more like a heavenly gift. In the heart of modern scepticism and worldliness, as long ago in the midst of pagan corruption, there are souls with whom to believe unhesitatingly and to act simply on their beliefs seems the most natural thing in the world. Their minds are somehow so open to the truths of faith, their hearts so admirably attuned to its spirit, that they accept what comes to them from above and live by it without any seeming effort. "Children of the day—children of light," St. Paul would call them; the shadow of doubt never darkens their horizon, or if any there be, it is only as those bright clouds which float across the summer sky only to enhance its purity and beauty. Difficulties never trouble them. The heavenly side of things is so clear that the darker aspects are lost in it. What sorely perplexes others is to them either unintelligible or unimportant, or if a difficulty at any time touches their mind it is only for a moment. It falls off of itself and cannot fasten.

Still it is difficult for the great number even of Catholics to es-

cape entirely the pernicious influences of an age so saturated with unbelief. The modern channels of thought are all infected with it and carry the infection almost everywhere. Text books of science, manuals of history, the monthly reviews and the daily newspapers come to us too often bearing the seeds of doubt hidden amidst the interesting and valuable facts and truths they convey to us. How can the pure gold of faith not be tarnished by the contact? Is there not a visible weakening of belief in too many already, and whilst the bulk of our Catholic population remain trustful and true, may we not notice, especially in the younger generation and among the more cultivated and the more thoughtful a growing sense of the obscurities and difficulties of their faith? Are not many, though still loyal to it, nevertheless concerned, perplexed, eager to question when they dare? Are not some deeply disturbed and shaken, some alas! caught up by the rising waters of unbelief, and drifting into infidelity? With us the evil is only at its beginning:—it is just the time to apply the remedy.

Principiis obsta, sero medicino paratur.

III

What the remedy should be must depend principally on the nature and origin of the disease. Whoever therefore has received the mission of rescuing or preserving God's children from unbelief must first of all ascertain, as fully and as accurately as may be, the causes which lead to that unhappy condition. On the present occasion we can refer to them only in a general way, confining ourselves besides to the intellectual difficulties which tend to weaken and destroy the faith.

Of these difficulties, some arise from the very nature of the divine economy, natural and supernatural, and have at all times exercised the minds of men. The Fathers of the Church and her great theologians have felt bound to consider them, with the result in many cases, notwithstanding centuries of labor, of neither entirely satisfying their readers nor themselves. The providential action of God, for example, as seen in nature or in history, or as revealed in the Gospel is shrouded in mystery which human thought is powerless to dispel. After all that has been written on it, the existence of evil still weighs heavily on some of the greatest intellects. The doctrines of the Incarnation, of the Redemption, of the Resurrection of the body, of the Eucharist, of eternal Reprobation, etc., when closely and critically examined, suggest numberless difficulties. In

a word, all that shocked the religious sense of the Jews and the common sense of the Gentiles in the days of St. Paul "*Judais scandalum Gentibus stultitiam*" remains still a trial—a terrible trial often—to those especially who reflect deeply on them for the first time, or come upon them from without, or come back to them after long neglect, with questioning minds sharpened by the methods and diciplines of other sciences.

But the difficulties of faith are far from being confined to its mysterious doctrines. The Christian religion is committed besides to numberless facts, extending over many ages, indeed it may be said over all times, for its history goes back to the cradle of the human race and its promises have to be verified to the end of the world. Branching out in every direction, it touches at various points on the natural sciences, on metaphysical principles, on moral theories, on some of the most important departments of history, and all along this inordinately extended line of defence, it is open to attack at any time, with the additional disadvantage that however ill protected some of its positions may seem to be, yet inasmuch as each commands the others, not one of them can be abandoned. The loss of that one would be fatal to the whole. Let a single statement—fact or principle—to which revelation is committed, be once disproved, all the rest become unreliable.

This apparent weakness is not of a nature to disturb the thoughtful believer. First of all there is nothing new in it. Christianity has been exposed to the hostilities, covert or open, of some of the keenest and most cultivated minds for more than eighteen hundred years, and is none the worse for it. Like the human organism, so delicate in structure that almost anything would seem sufficient to disturb its intricate functions, yet on it goes, through years and years of unceasing action, bidding defiance to the destructive agencies which surround it, so Christianity lives on through centuries, holding steadily, at least in the Catholic Church, to all her original beliefs and defined doctrines, without ever feeling compelled to abandon a single one of them.

But this triumphant attitude, it is claimed, can be no longer maintained. Up to a comparatively recent date, too little indeed was known to permit an independent critical investigation of the facts and teachings of Christianity, but now it is no longer so. Within the last hundred years a wonderful change has come over the intellectual condition of man. The human mind has "gone forth conquering, to conquer." In almost every direction it has achieved

victories which in past ages had not even been dreamt of. The earth has been explored to its extremities and to its depths, and made to relate the history of its origin and vicissitudes. The telescope of the astronomer has swept the boundless expanse of firmament and gathered from the stars the secret of their formation and of their primordial elements. History with her helpmates has reconstructed and given back to mankind the lost annals of its earliest ages. The laws of what was strangest in nature and in man have been brought to light and made familiar to all; psycology has looked into the hidden depths of the soul and metaphysics serenely contemplated the mysterious heights of the divinity. In a word modern research has extended itself to the whole field covered by religion and by the Bible, so that there is scarce a statement of importance in either which may not now be tested directly or indirectly by some one form or other of modern science.

Now the process of verification, undertaken from the very beginning of the new development, is still actively pursued. But what is it leading to? The Christian apologist claims indeed that no contradiction has ever yet been found between true science and true faith, yet modern investigation has undoubtedly led to a weakening of Christian belief in men's minds. It is a sad but unquestionable fact that most of the leaders in the various branches of human knowledge are at the present day strangers to the Christian faith. Later on we shall have to consider more closely the bearing of this fact on the certainty of religious truth. But from now we may explain how it comes to be.

All supernatural religion includes miracles as objects of faith, and is itself based on miracles. Now the natural tendency of modern knowledge is to weaken belief in the miraculous, and it cannot be denied that such belief has in certain ways steadily declined. In past ages generations of men, imaginative and credulous, had peopled the world with miracles. Whatever happened outside their ordinary experiences was at once assigned to some supernatural agency, and the most intelligent readily acquiesced in the belief. But this was entirely insufficient to satisfy the popular craving for the marvelous. Narratives without number came forth relating extraordinary happenings, special providences, visions of angels and of evil spirits, etc., etc., which were eagerly listened to by all. People lived, in fact, in a world of wonders.

The modern mind is just the opposite of all this. It has been trained to consider nature as subject to constant, universal laws, scarce

ever, if at all, interfered with. Much of what was looked upon as supernatural in past times has now come to be accounted for by natural causes, and much more is universally discredited. Historical criticism, even in the hands of Catholic investigators, has entirely demolished or reduced to the proportions of ordinary history numerous marvelous narratives upon which the imagination and the piety of the faithful had fed for ages. No wonder if the process, unceasingly applied and made familiar to all, begets a widespread disposition to explain everything, in the present and in the past, by natural agencies, known or unknown, to distrust whatever claims to be outside or beyond them, and to suspect that as modern science has thus far set aside so much of the supernatural, further progress will ultimately dispose of what still remains of it. Such a disposition, fully developed, would be fatal to all religious belief. It has led already to the rationalism of our day, the fundamental doctrine of which is, that the real is always natural, and that the supernatural is always unreal. How destructively in particular this principle has worked in its application to the Bible our readers scarce need be reminded. Under its action all trace of the divine has disappeared from the Old and New Testament. Christianity itself is looked upon as only one of the many phases of religious thought, all equally evolved out of the natural impulses of the human soul,—good, perhaps, and useful in its day, but now grown obsolete, or to be retained only in its ideal conception and in its moral teachings, henceforth dissociated from the historic and dogmatic basis on which they had originally stood.

III.

Such is, in brief, the condition of mind with which the Catholic apologist has to deal, such is the fatal tendency which he has to counteract if he would preserve in its purity and integrity the faith of God's children, and hold out a helping hand to the thousands outside the fold who are carried away by the tide of infidelity. How he may best accomplish the task, we shall state later on. For the present we will confine ourselves to a few remarks of a more general kind. Underlying all modern unbelief there is, of course, the perpetual struggle of the human spirit to free itself from all authority, and the undying opposition of the human will to the yoke of Christian law. But in our day there is more than that. If we go to the root of contemporary infidelity, we shall find that in almost all cases it goes far deeper than an objection to mysteries or to miracles;

that, consciously or unconsciously, our unbelievers have ceased to admit a first personal cause of all that exists. German pantheists and materialists, French determinists, English positivists and agnostics meet here, and close behind them come in the representatives of the natural sciences and of the destructive criticism of the Bible. We shall find furthermore that this is only a special and more accentuated form of a far wider spirit of scepticism extending to almost all purely metaphysical truth.

It follows that, besides the special measures of intellectual, moral and spiritual discipline which his experience and zeal may suggest, in dealing with individual souls, to the defender of the Christian faith, he has to make sure that in each case he is building on a solid foundation; that the mind which he would lead to, or strengthen in, religious belief is already in undisturbed possession of natural truth; that it is provided in particular with a real sense of God, such as reason and faith unite in revealing Him, ever present and all sustaining, loving, just, Lord of creation and Father of all men. Outside such a conception, familiar to Christians, there can be practically no question of demonstration or defence, whereas, under its action, when present, and the consequent belief in a guiding Providence, the other truths of reason, if momentarily lost, will come back, as to their natural home, and faith will take fresh root and fasten in the soul.

The apologist is thus led back to the philosophical studies with which we have already been concerned. It may be safely said that never in the present connection has their importance been greater. In the ardent struggle between faith and unbelief the scene of action has often shifted from one region to another. Nowhere is the contest keener at the present time and the issues more decisive than in the field of philosophical truth. In no sphere of knowledge, consequently, does the apologist need to be more completely at home. His reading must be largely—yet with due caution—amid the metaphysical and moral speculations of his contemporaries. He must know the works that have caused so many to turn away from the light of reason no less than that of faith; still more must he be familiar with those which have been most effective in preserving men's minds from doubt and imparting the power to hold on firmly to ascertained truth.

Our readers doubtless know many such works; yet we may be permitted in conclusion to mention specially those of Balmès; the various philosophical writings of St. George Mivart, particularly

his book on "Truth" which contains what is best in all the others, and lastly the volume of Dr. McCosh on "The Intuitions of the Mind."

J. HOGAN.

THE MISSIONARY SPIRIT OF CHRISTOPHER COLUMBUS.

IT was to be expected that, on the approach of the centenary celebration of the discovery of America, much would be said and written about Columbus, the central hero of this extraordinary achievement, and that these utterances would represent many different and dissimilar views. But the reality has far surpassed the general anticipation, and our reading public has been and is still being regaled by a very flood of literature, on this important topic, from newspaper articles to stately volumes. One thing could hardly have been foreseen, considering the purpose of the coming festivity, which is to be a grateful acknowledgment of the benefit conferred on the entire world by the highminded and self-sacrificing energy of the discoverer of America. We refer to the bitterness, not to say positive injustice, of the criticisms which the character of Columbus has suffered at the hands of some writers.

It is not, indeed, our purpose here to enter into a discussion regarding the credit due Columbus for the success of his gigantic achievement. One of his biographers, perhaps the most important of all, has summed up in a brief sentence, equally remarkable for its terseness and its truth, the superior fortitude which our hero possessed. "Nothing," says Tarducci, "can be a stronger evidence of the boldness of Christopher Columbus' undertaking, than the extreme dread with which it was looked upon in a maritime city like Palos, where all the inhabitants, as soon as they were old enough, took to the sea, and which boasted among its citizens some of the most adventurous navigators of the age."

It would be difficult to find in the whole range of history a character to be compared to that of Columbus. That a man in his day should conceive the idea of the spherical build of the world, that there must be other continents on the antipodes, and that he had the special mission to discover them, was startling enough; but that he should demonstrate the firmness and intensity of his conviction by spending years in wandering from court to court, seeking the necessary assistance, hoping against all hope, and surmounting

every obstacle by his patience and perseverance, this showed him to be more than a mere adventurer. Add to this the fact that he established the correctness of his views by actually discovering the promised lands, in three small caravels which would hardly be thought sea-worthy upon our well-known waters in these days, and we cannot withhold our admiration from the hero whose venture struck his contemporaries with amazement. It is very true that side by side with these heroic deeds there are to be found puerilities which one could hardly imagine in such a man. While he was arranging with crowned heads for the discovery of a world, we find him, for example, stipulating about the style of the buttons to be worn on his coat as admiral. But when we have made the most of such foibles, we shall still find him head and shoulders above the rest of mankind. He alone of all the children of Adam has deserved that a king should write for him the epitaph: "To Castile and Leon a new world gave Colon."

In judging of the character of Columbus and the history of his life, two things are especially to be borne in mind, which shall be expressed in the language of Sig. Tarducci and Mr. Parkman. The former very justly remarks that, "the reader must be reminded that it is necessary, in order to form a just estimate of the intentions of Columbus, to transport himself to his age, and, laying aside the ideas and opinions of this century, identify himself as far as possible with the ideas and opinions of those days. Otherwise he will find only matter for ridicule; and it is unnecessary to remark how unjust such a judgment would prove." And Mr. Parkman in speaking of the Spaniards, says: "The life of the Spanish discoverer was one long day-dream. Illusion after illusion chased one another like the bubbles which a child throws from his pipe, as bright, as beautiful, as empty. They lived in a world of enchantment." This, which was true to a greater or less extent of all, must have been eminently so of one gifted with a vivid imagination and entertaining gigantic schemes such as floated through the mind of Columbus. A man of his earnestness and religious zeal could not but enter with all the ardor of his nature into the spirit of the times. But he was not merely a man of the times, fired with the enthusiasm which recent discoveries had enkindled, he also felt himself to be an instrument in the hands of Providence for the accomplishment of no less a work than that of opening up a new world, not simply for the realm of Spain but for the kingdom of heaven. Others set out on adventure; he had something definite in view. And looking back through the

vista of four centuries we can hardly regard him in any other light than that in which he regarded himself.

It is the special purpose of this article to treat of Columbus in the light of a messenger of the Gospel; and, although his ambition for discovery and his thirst for gold may seem at times to rise into apparent prominence, yet we are confident that it will not be difficult to prove from solid evidence that, along with such earthly motives as are not blameworthy in themselves, he had a higher object in view, which was that of extending the kingdom of God. Among Catholics the spirit of evangelization has always gone hand in hand with that of discovery; and the expression of the pious Champlain, that, "the salvation of a soul is worth more than the conquest of an empire" is but an echo of the mind of the Church in every age. The historian of our country has admirably expressed this, and has at the same time contrasted it with the spirit of the sects. Says Mr. Bancroft: "The religious zeal of the French bore the cross to the banks of the St. Mary and the confines of Lake Superior, and looked wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribes that dwelt within six miles of Boston harbor." The crusades and the long continued struggle of Spain with the Moors were, in more respects than one, religious wars for the propagation and maintenance of the Christian religion. When Columbus appeared at the Spanish court the spirit of Christian chivalry was at its height, and it was difficult to conceive of an enterprise against pagan or heretical nations that was not in some way connected with the spread of the Gospel. That Columbus, therefore, should have been zealous for the conversion of the inhabitants of the lands he confidently expected to discover was naturally to be looked for from the spirit of the times in which he lived; such motives were of the very atmosphere in which he breathed. Nor can we, in counting up the intentions which actuated his enterprise, forget his well-known personal piety, which is apparent in everything he did relating to the expeditions he undertook. We see it in the name of his flag-ship, in the devotions regularly held on board, in the very manner in which he took possession of the newly discovered lands and the names which he gave them.

His constant declarations also attest his zeal for the spread of the Gospel; and, if his views seem at times visionary or exaggerated, it is to be attributed in part to the state of thought and feeling of the times in which he lived and in part to the erroneous idea which he

necessarily entertained regarding the circumference of the earth. Though in reality a beggar, yet when, after having surmounted innumerable difficulties in preparation for the great work, he at length appeared before the sovereigns of Spain, it was without hesitation that he announced himself as "the ambassador of the most High, chosen by His infinite goodness, to announce the proposed discovery of the Indies to the most potent princes of Christendom, that he might labor unceasingly for the propagation of the faith." He went so far as to interpret the prophecies of the Old Testament relating to the conversion of the Gentiles, which he collected together in a book, as applicable to himself; and that he was the person pre-ordained by God more than two thousand years before to fulfill them. He emphasized this point on every occasion, even when he appeared before the learned assembly of doctors and cosmographers of Spain, called together for the express purpose of hearing him explain his theories. Could anything prove more conclusively than these facts the ardor of his zeal or the sincerity of his convictions? It is quite possible that men may succeed for a long time by dissimulation to deceive others as to their actual motives, but where one leading idea forces itself ever into prominence no matter how unlike the occasions which provoke it, we must accept it as an evidence of the deep hold it has on the mind. No one who attentively reads the impartial biography of Columbus can fail to realize that, after the primary idea of discovering, which was necessary to make the other possible, that of converting the newly discovered nations was dearest to his heart, more so, even, than that of rescuing the Holy Places, a work regarded at the time as the most worthy missionary enterprise. A letter which he wrote to the Treasurer of Spain, after his first voyage, and which is the first printed document regarding the discovery of the New World, concludes with these enthusiastic words: "Let the King and Queen, the Princes and their happy kingdoms unite with all Christendom in returning thanks to our Saviour Jesus Christ, for granting us such victorious success. Let them make processions, celebrate solemn festivals, and ornament the temples with palms and flowers; and let Christ exult with joy on earth as in heaven at the prospect of salvation for so many nations heretofore destined only to perdition. And let us also rejoice, at the same time, not only at the exaltation of the faith, but also at the increase of temporal goods, of which Spain and Christendom will gather the fruits." Similar passages are found in his journals and other letters; one of which only we shall quote

here. Mindful of the struggle of centuries which Spain had carried on against the Moors, not only in the cause of national existence, but also in that of religion; and aware of the natural aggressiveness of error and heresy, he writes to his sovereigns: "I pray your Highnesses to suffer no stranger to set foot in this land, or have any communication with it, unless he is a Christian and a Catholic; for this has been the object of the discoveries which I have made by order of your Highnesses, and I have undertaken these voyages only for the purpose of aiding in the propagation and glory of the Christian religion."

He eagerly seized upon the fact that the natives believed in the existence of a Supreme Being, as a proof that they could easily be converted to the true faith; and on various occasions he asked that learned and zealous priests might be sent over to labor for their conversion; and not for that purpose only, but also to restrain the licentiousness of the Spaniards, which was one of the most serious obstacles to the Indian race being drawn to the true Church. Half a century later St. Francis Xavier had the same painful experience on the opposite side of the globe, the place where Columbus now erroneously thought himself to be.

The actions of Columbus are throughout in harmony with what his words declare. Wherever he set foot on newly-discovered lands, his first act was to erect a large cross, and to bend before it in humble prayer, studying by signs, at least, to impress upon the inhabitants the elementary truths of the Christian religion. The following prayer, which he is said to have made use of on such occasions, and which was afterward commanded by the King to be recited on the occasion of taking possession of the territories added to his crown, is characteristic of the Admiral: "O Lord, Eternal and Almighty God, who by Thy word didst create the heavens, the land and the sea, hallowed and glorified be Thy name, praised be Thy majesty, which hast vouchsafed to suffer Thy holy name, by the work of Thy humble servant, to be made known and proclaimed in this new part of the world."

The Indians whom he carried with him to Spain on returning from his first voyage, were brought not only as representative specimens of the inhabitants of the several islands, but also for the purpose of having them instructed in our holy faith, so that they might be taken back to act as interpreters for the missionaries and as instructors for their people.

Before setting out on his second voyage he procured the appoint-

ment of a vicar-apostolic for the New World, in order that the Church might be established upon a solid foundation, and he, with a number of priests of various religious orders, accompanied the expedition. The fact that only two of these priests remained, after the vicar-apostolic influenced by sinister counsel had caused him much trouble, became a source of grief to Columbus. No less so were the extreme cruelties inflicted on the natives by those who accompanied him in his voyages, and which tended to estrange them from the Christians, and make them detest the very name of the religion which the new comers professed. Almost in despair at the difficulties he encountered during his fourth voyage, he again addressed his sovereign, we may well believe with tears, on the subject which absorbed his thoughts. Believing that he had reached the fabled Cathay—of which many a navigator had dreamed before him—he reminded them that the chief of that country had asked for missionaries to teach his people the faith of Christ; and, in a burst of enthusiasm, not unusual with him, he writes: "Who will offer himself for that mission? If the Lord permits me to return to Spain, I bind myself in the name of God, to take him thither safe and sound." Here we see him in the midst of dangers that would have filled, and did fill, the stoutest hearts with dismay, at a time when he was advanced in years and broken down with trials and infirmities, when his fortune was at the lowest ebb, still thirsting with true missionary zeal for the salvation of souls.

The discovery of unknown lands by Columbus was not only regarded by himself and by all Spain as of paramount importance because it opened up new fields for the Catholic missionary, but the Holy See saw it principally in this light, as is attested by numerous documents, notably the famous Bull of Partition issued by Pope Alexander VI. Noted persons of that age took the same view of the matter. Ferrer, one of the most renowned cosmographers and travelers of that time, and, consequently, one who was able to appreciate the achievement of Columbus, did not hesitate to write to Queen Isabella, that the discovery of Columbus was rather a divine than a human work. "I believe," he writes, "Providence has chosen him, in its high and mysterious plans, as its agent in this work, which seems to me as merely the introduction and preparation for what the same divine Providence has in store, and will make known to us, for its own glory and the salvation and well-being of the world."

And in pursuing this idea few persons were ever placed in more try-

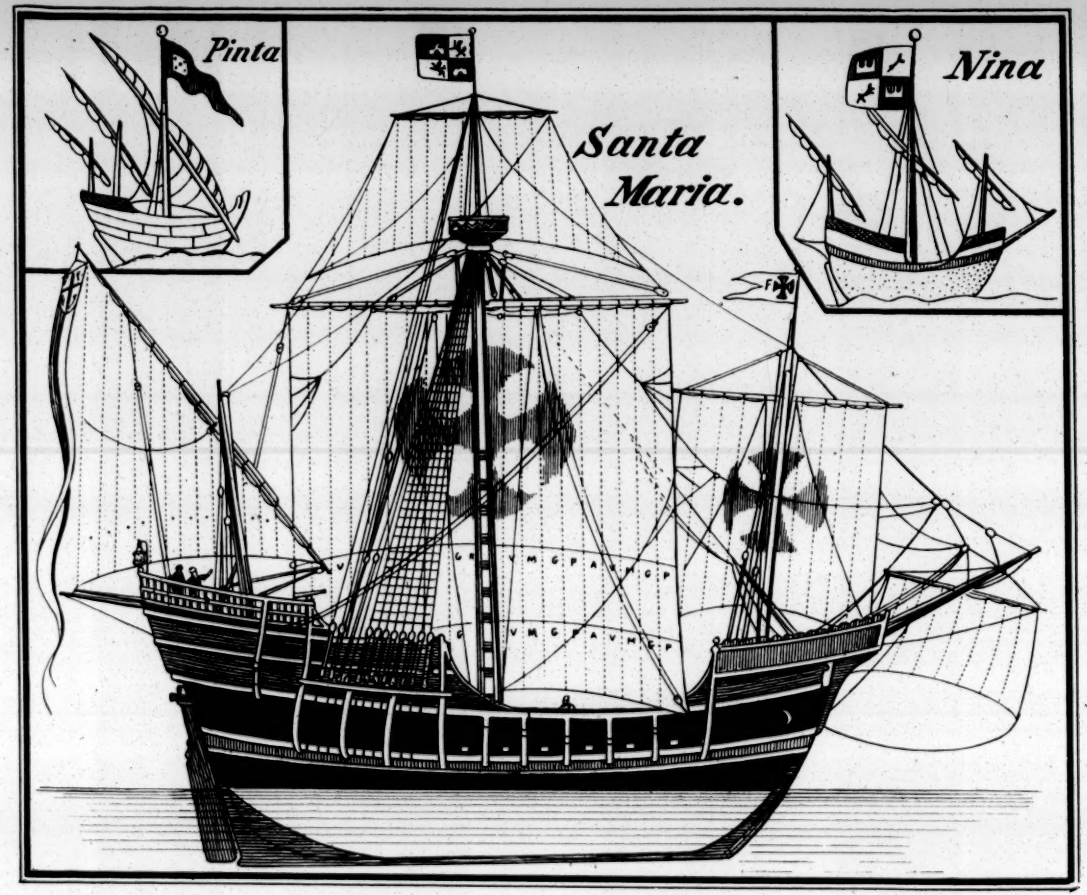
ing positions than Columbus. When he conceived the unheard of notion of discovering the Indies in the far East by sailing to the West, he was ridiculed and regarded as a visionary by most of the best cosmographers and navigators of the day. After he had journeyed with an anxiety growing at times almost to despair, from one court to another, his conviction ever strengthening amid his disappointments; after he had, so to speak, tormented the Spanish sovereigns for years to give him an opportunity of realizing his project, it was, after all, only a monk, himself constrained by the vow of poverty, who could be found to enter heartily into his views. When at length through the influence of this priest, Columbus was enabled to set out, he was forced to seek his crew in the prisons. But when he had succeeded in his discovery, every broken down and financially ruined hidalgo in Spain sought to retrieve his fortunes by embarking in the second expedition; while the great ones of the kingdom smarted under the reflection that a foreigner and not one of themselves had the honor of opening up a new world. The Kings of both Spain and Portugal were jealous of him; and only Isabella remained his faithful protectress. Her good will and generous designs were in many ways frustrated by Ferdinand, who placed the unprincipled Fonseca at the head of the Department of the Indies. The result was that Columbus was sent home in chains from the world he had discovered, and that this ignominy was brought upon him by the servants of the ruler to whom he had given it. To complete his disgrace, so much desired by the King and his pliant tool, he had to bear the further humiliation of seeing the land which he had discovered named after another. The history of the world affords hardly a parallel to such ungrateful treatment.

Yet despite all this he never lost sight of the conversion of the natives, and to the day of his death he longed and labored for it. In his last will he made provisions for it, which should bind his heirs forever. In that important document he says among other things: "I also order Diego, my son, or whosoever may inherit after him, to spare no pains in selecting and maintaining in the island of Hispaniola, four good professors of theology, to the end and aim of their studying and laboring to convert to our holy faith the inhabitants of the Indies; and, in proportion, as by God's will, the revenue of the estate shall increase, in the same degree shall the number of teachers and devout increase, who are to strive to make Christians of the natives; for the attainment of which end no expense should be though too great." And the better to secure this

object he commanded in the same will that a marble monument should be erected in the Church of the Conception ordered to be built on the Island of Hispaniola, which should contain an inscription to the same effect.

From what has been said, and much more that might have been added, it must be apparent that Columbus was animated with an ardent desire for the conversion of the inhabitants of the islands he discovered—in other words, that he was actuated in his discoveries by a real missionary spirit. But such is the nature of the human mind that there will always be found persons to cavil and raise objections to statements no matter how plain and incontrovertible they appear to be. And so long as their action is free from malice and misrepresentation, it is good, inasmuch as it makes writers more careful in their investigations and more exact in their statements, and by doing so tends strongly to confirm the truth. The incredulity of the Apostle St. Thomas, till his unreasonable demands were satisfied, is one of the strongest proofs which we could have of the fact of Christ's resurrection from the dead. Considering the jealousy which the discoveries of Columbus had aroused in the country he so greatly benfited, and the anti-Catholic bias of certain historians in recent times, it is not a matter of surprise that the claims made for him as a messenger of the Gospel should have been assailed. But without going so far as the enthusiastic Barry, or even the lengths of the pains-taking and eulogistic Irving, we cannot rise from a perusal of the calm and impartial Tarducci, without being convinced that whatever objections may be made to the actions or character of Columbus on historical grounds, they can be easily explained without detriment to his title as a true messenger of the Gospel. No one will or need, indeed, claim for him that he was without personal weakness, or that he was free from some of the errors and faults which belonged rather to the time and the country in which he lived than to himself. Though noble, he was only human.

Some of the principal objections made against the character of Columbus as a disinterested advocate of religion are that, first, he sometimes forbade the missionaries to baptize natives under instruction; secondly, he had a most insatiable thirst for gold, which, it is said, appeared to be his ruling passion; and thirdly, he seized and carried away many of the natives to sell them as slaves. Each of these assertions we shall examine briefly. In doing so we must ask the reader to bear in mind two things: Columbus was the first to


Pinta
Santa
Maria.
Nina

traverse unknown seas and explore unknown regions, and this under the most unfavorable circumstances, which must necessarily have absorbed nearly all his attention; and secondly, from the time of his first discovery in the New World he became the object of ceaseless jealousy and persecution on the part of almost everyone in any way interested in the matter. This lasted to the day of his death.

It is asserted, that he at times forbade the missionaries to baptize persons who were under instructions. We cannot forget that this objection was made by his bitter enemies. Some of these, although they were ecclesiastics, he had found it necessary to reprimand and even to punish for their arrogance, neglect and insubordination. It need not surprise us that they should have done their utmost to free themselves from his authority and restraining influence, and they could have used no other weapon against him than such as would injure his character in the eyes of the Spanish nation by showing that he hindered their religious ministrations. It is well known that it has always been the custom of the Church to be slow in receiving converts, without detriment to the exercise of her mission on earth by which she seeks the salvation of souls. It is untrue that Columbus did absolutely forbid the missionaries to baptize cathechumens, as his accusers wish to have it understood. He only insisted on sufficient proof of these converts being properly instructed and desired delay in order to test their sincerity. This was a dictate of the most ordinary prudence, even if the Church had not approved it as she has shown in her constant discipline during her entire history. The weight of this objection is against those in whose favor it is made.

Secondly, it is urged that Columbus had an insatiable thirst for wealth, because he first carefully inquired as to the gold mining resources wherever he came. But before a correct opinion can be formed on this point several things are to be taken into consideration. The Indies which he had hoped to reach by sailing west, were then regarded as the richest country in the world, and it was only natural for him to expect to find gold when he reached them; and to the day of his death this was all he believed he had done, owing to his mistaken idea of the circumference of the earth. Again, the Spanish treasury had been depleted by the wars of centuries with the Moors, which had just been brought to a happy termination, so much so that the generous Isabella offered to pawn her jewels to raise the money for the expedition. And it was with the promise of

discovering those rich lands that Columbus was at all able to undertake the first voyage of discovery. Then, he undertook to bear part of the expense, and it was natural that he should seek to re-imburse himself, the more especially as he possessed nothing in the world but what he hoped to realize from his discoveries. As another reason may be assigned the natural pride which everyone feels to make good his word. He had promised to find the precious metal, and in large quantities ; why should he not feel anxious to fulfill that promise ?

But along with these reasons, none of which is dishonorable in itself, he had a higher motive, which was more in harmony with his religious disposition—it was the hope of rescuing the holy places of Jerusalem from the hands of the Mussulmans. However visionary that may appear at the present day, with him it was a long-cherished reality. In the journal of his first voyage he says that he communicated this design to his sovereigns and asked their approval and co-operation. His words are : " It was to carry out this design that I explained to your Highnesses my wish that all the profits of my discoveries should be employed in regaining Jerusalem." And he expressed the same desire in his last will, at a time when his star appeared to have set forever. In that instrument he says : "As at the time when I undertook to set out upon the discovery of the Indies, it was with the intention of supplicating the King and Queen, our lords, that whatever moneys should be derived from the said Indies should be invested in the conquest of Jerusalem ; and as I did so supplicate them, if they do this it will be well ; if not, at all events, the said Diego, or such person as may succeed him in this trust, to collect together all the money he can, and accompany the King, our lord, should he go to the conquest of Jerusalem, or else go there himself with all the forces he can command. And in pursuing this intention it will please our lord to assist toward the accomplishment of this plan ; and should he not be able to effect the conquest of the whole, no doubt he will achieve it in part," etc. It is clear from these statements that Columbus' thirst for gold was not only not a fault, but that it was commendable. The means he employed at certain times to secure it may not meet with our approval, but they were not characterized by the disregard for the rights and the lives of the natives which have left an indelible blot on the memories of almost every one of his contemporaries.

Finally, it is charged against Columbus that he seized many of the natives and carried them away to sell them as slaves. This

was an unjustifiable act, and it is the darkest stain on the name of the discoverer. But in judging of this crime against humanity, it must not be forgotten that we live in the nineteenth century, and he lived in the fifteenth. In his day slavery was a recognized institution in nearly every nation of the civilized world. The Spanish rulers themselves enslaved numbers of the Moors whom they took in battle in their wars against that people. And, with all our progress and humanity, it is little more than thirty years since negroes were brought from Africa and sold into slavery in more than one of the States of our great Republic; yet we can hardly feel as if we should look upon the Southern gentleman who thus bargained in slaves as a horrid criminal. Although in the nature of things slavery was destined to abolition sooner or later, still had it not been for the incident of the late unhappy rebellion there might be slaves in our country to-day. At the same time that Columbus carried home by force the bodies of the natives, he hoped to bring their minds to a knowledge of the true religion. Whilst we do not approve of such a course of action, it is absurd to measure its moral quality by the light of present changes in society. The lot of these slaves, if sold in Spain, must have been immeasurably better than that of their unfortunate countrymen in many other places, who were reduced at that time to the most abject slavery, and through it to a most cruel death by tens of thousands. We cannot deny that, whilst this is no palliation for the mistaken policy of Columbus, it throws a painful light on the spirit of his times, merely causing him to rise above others. But that his conduct in this matter would have a tendency to retard the progress of religion does not disprove his constant desire and labor for the conversion of the natives of the lands which he discovered. It rather shows that, while anxious to see the new nations come to a knowledge of the truth, he, following the spirit of his times, adopted a mistaken means toward the attainment of his end.

History affords, perhaps, no character so great and at the same same time so little as that of Columbus. He all but touched the extremes. But that he thirsted for the conversion of the inhabitants of the lands he opened up to the Old World, and had a true missionary spirit, cannot be successfully called in question, and is his greatest glory.

A. A. LAMBING.

PASTORAL CARE IN TIMES OF CHOLERA EPIDEMIC.

(First Part.)

THE precept of our Divine Master: "Ite ad oves, quae perierunt, domus Israel," has its application to the daily life of every parish priest and missionary. The Ritual, the teaching of the theologians, and those models of pastoral instruction which the Fathers of the Church and holy Pontiffs have left us, brand as a hireling him who, having assumed the pastoral function in the cure of souls, fails to provide with all proper assiduity for the sick of his flock. On this obligation, doubly riveted by the compact of justice and charity, we need not dwell here. It is sanctioned not merely by law divine and human, but by a sad tradition, which seems all too well founded, that the chances of a sudden and unprovided death in the case of priests, follow closely upon dilatoriness in administering to the needs of the sick and dying.

At this writing there are signs that our land may be quickly visited by the dread scourge which has recently depopulated whole districts in Europe and Asia. When God bids His angel pour out over any land the vial of His wrath, even then merciful in reminding us of our true end, no human power can stay the flood from on high. What each must do is to bethink himself of his condition temporal as well as eternal, and be ready when his Master calls, taking the precautions which are needful to save both body and soul, since the one is meant to be an aid to the preservation of the other.

For the priest this is a question of double import. He has care, in the first place, of souls. He is bound by a solemn engagement to risk his temporal life in order to secure not only his own eternal salvation but that of the souls of his flock. If ever they needed his help as administrator of the heavenly treasures which God has committed to his keeping and by which they are to purchase eternal happiness, it is amid the ravages of pestilence. Then time is short; then opportunities on which everything that has real value for man depends, are few, for the priest is needed everywhere. He himself needs more courage, more presence of mind, more strength, in short more of those resources which will compensate for the scant attention he can give to each dying parishioner, whose needs are ever the same whether his death be amid the convulsions of the cholera, or in the slow wasting of consumption.

We believe that it will serve a purpose agreeable to many of our

readers, if we here briefly give on the authority of acknowledged theologians (1) some practical cautions and points to be remembered in the pastoral administration during times of epidemic; (2) the precautions and hygienic regulations which should be observed, both on the part of the priest and also in behalf of those with whom he is brought into contact whilst engaged in the pastoral duty of attending the sick. On the last mentioned topic we shall let professional authority speak.

I.

At the approach of an epidemic it is well to forewarn the people of the danger that threatens the community and each of them individually, and to bid them take such precautions as are adapted to lessen or to keep away the direful effects of the scourge.

The pulpit offers one of the best means to instruct the flock in this matter, because it has the advantage of not only reaching every household but also that of coming with peculiar authority which is not likely to be ignored under the circumstances.

This instruction to the people from the pulpit would aptly touch upon the following points:

The making of a good confession as soon as possible, if need be a *general* one, because there may be no time to do so when the disease has once appeared, as it spreads with giant strides. The priests would feel more assured that absolution given in *extremis* is *valid* if each of his parishioners observe this caution. It would also lessen his work and the danger of infection in subsequent attempts to obtain a general confession from the sick.

Exhorting the people to dispose of such important temporal affairs as are likely to involve disputes, injustice, loss, etc., in case of sudden death. This includes payment of debts, restitution, making of last wills; also validating spurious marriages, abandoning secret societies, giving up enmities and standing strifes whether in business or domestic circles, etc.

Avoid balls, frivolous parties and such other amusements as are, if not sinful or a source of scandal, at least out of season during times when penance alone is likely to keep away the scourge of God.

Attend to *cleanliness* of homes and persons and *avoid* such *excesses* in eating, drinking or otherwise as make the body a ready receptacle for the germs of disease.[1]

1 Cf. Second Paper Hy.

It is moreover a wise precaution to make sure that our people *know how rightly to baptize in danger of death*, as both children and grown persons may have need of their ministration during time of epidemic.

They should keep blessed water, crucifix and candles in their houses, and be informed as to the things required for the administration of the last Sacraments.

If there is a call at any time to bless the houses of the faithful it is at such seasons of threatening disease. The prayers used by the Church expressly refer to the warding off of sickness and pestilence.

To impress these lessons more forcible and lastingly, and at the same time to propitiate the anger of God and avert the danger which threatens, it is advisable to have stated devotions in the church to that end. *Private* exposition of the Most Blessed Sacrament can be given daily even without having recourse to the Bishop.[1] A suitable form of prayers—the Stations of the Cross, the Beads, or such devotions as the Raccolata contains for occasions of public calamity, are ready at hand to give animation to the devotions.[2]

Confessions should be heard more frequently, either mornings, before or after Mass, or in connection with the above mentioned devotions, so as to give every person an opportunity to observe what has been preached.

II.

The usual limitations which restrict the administration of the last Sacraments within the parish become less stringent in cases of rapid and widespread mortality. Every priest is called on to assist those in immediate danger of death. Absolution is as a rule to be refused to no one who asks it sincerely. Reservations cease in extreme cases but it is to be made understood that they revive under certain conditions if the patient recover. Where private baptism has been administered to children affected by the contagion, the ceremonies are to be supplied at a later opportunity.

Those who are physically incapable of making a confession even in part, can be absolved either conditionally, if sorrow for their sins may be reasonably presumed in them, or absolutely, if they give any positive sign of repentance.

1 See AMERICAN ECCLESIASTICAL REVIEW, Vol. II, p. 323.

2 Cf. Indulgenced prayers in seasons of threatening epidemic. *Conferences* of this number.

In hospitals or places where a number of sick persons are together, so that it is morally impossible for one to make a confession without being heard by the rest, a partial or even a general accusation, with an act of contrition covering the sins of one's life suffices for absolution.[1]

Where there are several persons together at the point of death, so that their confessions could not be heard singly or absolution given to each separately without danger of one or the other dying without it, the general opinion of theologians is that one form of absolution could be validly applied to all those present who are in the agony of death.[2]

In extreme cases of necessity the words *absolvo te* or *vos absolvo* is deemed sufficient for *valid* absolution, as containing the *essential* form.

It is not necessary that the priest see the person whom he absolves. It suffices that the penitent be sufficiently near to communicate with him under ordinary circumstances. Hence a priest may give absolution to those who are in an adjoining room if he could be heard in the same.

If he himself be sick he may absolve others in the room with him, even though he be unable to make the sign of the cross or say anything more than *absolvo te*.

As to the use of the *telephone*, which could certainly not be adopted under ordinary circumstances, because of the danger of the absolution being thereby rendered void, still few theologians would condemn a priest who should give absolution by this means to one imploring it if he be certain that the penitent is in sudden and immediate danger of death without being able to obtain it otherwise.[3]

The Holy Viaticum should be given to all who ask it and who can retain it without danger. St. Charles expresses his strong disapproval of those who make use of instruments instead of their hand in the administration of the Blessed Sacrament because they are afraid of contagion, although the practice is tolerated. Those who swallow with difficulty may receive a part of the Sacred Host, or even take it with a draught of some unconsecrated wine.

But it must not be forgotten that the cases here mentioned are

1 Si plures simul sint in eodem cubiculo, ut fit in nosocomiis, ita ut sine infamatione sui nullus possit peccata singillatim confiteri, hoc in casu sufficiet, ut facta exhortatione ad dolorem et confessionem generalem de peccatis suis singuli unum alterumve peccatum confiteantur, et ita singillatim absolutionem recipiant.—Bened. xiv, De. Syn. Dioec. xiii, 19, 19.

2 Cf. Sabetti, Theol. Mor. 728, q. 5.

3 Cf. Sabetti, l. c. q. 7.

exceptional looking merely to the valid administration and cannot be regarded as tolerated by the Church unless in actual necessity, that is, when there is reasonable ground for fear that a person may die without the Sacraments, unless the expedients mentioned as the only remaining ones be adopted. A priest is not obliged to give Holy Communion or Viaticum at the risk of his life, because this Sacrament is not absolutely necessary for salvation, yet a priest would hardly consider such danger, particularly when he must face it in some form or other on every side. He knows that he is in the hands of God.

When the patient cannot, or is disinclined to take the water in which the priest after having administered the Holy Eucharist purifies his fingers, it should be taken to the sacrarium in the church. Often, during times of epidemic, this is impracticable. In that case it may be thrown into the fire. If there be no fire, the best way to purify the fingers is to dip the end of the purificator into water, moisten the fingers and then dry them, taking the purifier along; or to have a few drops of water poured upon the fingers holding the purifier beneath them.

The Holy Viaticum may be given several times in the same sickness if the patient desires it or is in the habit of communicating frequently. Fasting in such cases is not, of course, obligatory. Neither an absolute nor even a moral certainty, but simply a prudent fear or probability of approaching death, is required to give the Holy Viaticum to a sick person.

A priest may administer the Holy Viaticum to himself if there be no other priest or deacon to do it.

In the matter of Extreme Unction it suffices in cases of immediate danger of death to anoint the head. But if time remains before the patient expires, the different senses are to be anointed. So the Ritual. Theologians are not at one in asserting that the mention of the senses individually may be omitted from the ordinary *form* in the administration of Extreme Unction.

St. Alphonsus holds that a parish priest is obliged *sub mortali* to administer this Sacrament to those of his flock who are in danger of death, if possible, before they lose consciousness.

Children who have the use of reason may receive Extreme Unction, even though they have not before made a confession or gone to their first Holy Communion.

Converts, sufficiently instructed although only baptized on their death-bed may also be anointed.

III.

The Canons of the Church prohibit clerics in sacred orders from exercising the practice of both surgery and medicine, unless peculiar circumstances call for such exercise, in which case the sanction of the ecclesiastical authorities is required. "Illicitum est, etsi citra adustionem, aut incisionem, publice eam artem exercere; tum quia est negotium saeculare, cujusmodi generaliter prohibetur, tum quia prohibetur publicum illius studium, ergo multo majis exercitium. Licet tanem eam exercere ex pietate et misericordia erga pauperes, ubi alius chirurgus vel medicus haberi non potest, vel saltem non aeque peritus.[1]

The Canons speak of the regular and *professional* exercise of the medical art. They do not imply that a priest, who, of all men, is the one who among his people enjoys exceptional confidence as a safe guide in physical as well as spiritual troubles, should neglect such *knowledge* as might enable him, *in emergencies*, to supply the absence of a skilled and reliable physician. We have on a former occasion adverted to the danger of rash interference with the work or ordinances of the medical attendant, in cases of sickness where the service of a priest is required.[2] But very much is gained for all concerned by a prudent understanding between the priest and the attending physician.

In the case of epidemics, such as the cholera, it is of especial importance that the clergy should second the efforts of the public authorities in the matter of detailed and prompt reports, sanitary arrangements, etc. Punctiliousness as to preferences and etiquette is out of place at such times unless they really involve danger to the eternal welware of the patient. What we have here said in regard to physicians applies equally to the trained nurses acting under the doctor's instructions.

In the following summary of the precautions necessary to be taken in the danger against which we desire to provide, we find all that is essential from a sanitary point of view, both for the protection of the priest on sick calls and for the patients to whom he administers.

We have mentioned the matter of trained nurses as a recognized profession and a regular adjunct to the practice of medicine. It may be well for Catholics to remember that in most cases no amount of skill and care can compensate for the self-sacrificing and,

1 Aertnys, Tom. I, Lib. V, 67.

2 AM. ECCLESIAST. REVIEW, Vol. III, p. 107.

as a rule, well-informed sympathy, which is the ordinary characteristic of our religious who devote themselves to the care of the sick. There are instances, it is true, when the service of a professional nurse is as invaluable as that of a skilled surgeon ; such, for example, we have in critical operations requiring mechanical attention rather than anything else. But for all other cases let us have the nuns. They are trained, not perhaps to the most precise knowledge of medical terms ; not to the use of fever-charts keeping the exact measure of the patient's temperature or heart-beating ; but if they fail in humoring the uncertain soundings of the medical profession, they have the art of easing the patient; of accommodating themselves to the needs around them as much as to the exactions of the practitioner ; of attending to the demands of the soul, which are so infinitely more important than those of its weak instrument, the body. There is an exaggerated notion abroad as to the superior efficiency of lay nurses over the religious who give their lives to the study and to the practice of administering to the sick. Look well to it you who wish to calculate rightly the sum of life's worth. A lay nurse may be excellent in every respect ; she *may* be devoted to her profession from higher motives than those of making a livelihood for herself, and *in that case* she will be what a Sister of Charity or Mercy is at the sick bed. But how many of such have we ? And when we are in dire need and doubt, bargaining for eternity, we want to be *sure* that those who interpret our physical wants also understand our far more important spiritual needs. The hospital Sisters—that is, those who are trained during their novitiate, and after, for the service of the sick—these supply both requisites, making each remedy the point for improvement, not registered merely on charts, the exactness of which pleases the doctor and helps him to prescribe, but written in the Book of Life, where every kind word which cheers the sufferer, every service which relieves him and makes him grateful, every prayer, every invocation to heaven, every silent aspiration of the heart, is recorded by angelic hands, ever nearing the line which indicates a lessening of the fever heat, soothing the heart, promising rest—ah, and recovery to eternal life if it fails here below. This is the kind of nurse, whether lay or religious, whom we need in cases of swift and dangerous disease ; and the kind *abounds* among the nuns, whereas—who will deny it?—it is *rare* among the professional nurses.

THE EDITOR.

(SECOND PART.)

Amid the impending danger of an epidemic visitation of cholera it devolves in an emphatic manner upon all classes of citizens to recognize their duties towards the community. Among those who have it in their power, and whose office it is to direct and watch over the exercise of this duty, none play a more prominent part than the clergy ; and I am sure to be borne out in the statement by every impartial member of my profession as a physician, if I say that the Catholic priesthood and the religious communities of nuns whose special vocation calls them to assist the sick in times of general danger irrespective of creed and caste, are never found to shrink from their unselfish mission of sacrifice. Their courage in such circumstances is proverbial, and it is this characteristic, I believe, which so attaches the Catholic people to their priest in weal or woe, and gives to him the endearing title of "Father."

But this very readiness to assist their flock in times of greatest danger, imposes upon the clergy, both for their own sake and for that of the community, the obligation of taking certain measures which will protect them against infection where they come in habitual contact with those who suffer from the disease. At the time we are writing this, it is still but a mere speculation as to whether we shall have the dread enemy in our midst or not. Sanitary science has grown potential and it instructs us as to the cause of the cholera and the means of preventing a universal attack. Experience has proved that to a great extent this can be done. There was an outbreak of the cholera in Europe in the year 1884. Occasional cases were brought by ship to our shores, but the disease has never, since 1873, gained foothold beyond the quarantine station.

Cholera is not contagious in the same manner as small-pox or scarlet fever. Like typhoid fever it is apt to be communicated by the excretions of the patient and hence priests, physicians and nurses are in less danger than washerwomen or those who handle the clothes of the diseased.

Prof. Koch has demonstrated that the cause of the disease, in 1884, was the *comma bacillus*. He found this vegetable organism in the tanks in India from which the inhabitants drank their water. This specific *bacillus* is only found in cholera, in the intestines, the vomit and rice water evacuations. Science says impure water is cholera infection. The infection has also been carried by milk.

The incubation period is from two to five days. Three stages are recognized ; a preliminary diarrhœa, the collapse stage, and the

stage of reaction. There are various grades of severity in epidemics from the cholerine, cases of diarrhœa with griping pains, vomiting and cramps with slight collapse, to the sudden attacks of death while walking about, in cases where the system is overcome by the intensity of the poison, without previous diarrhœa or collapse.

The death-rate in epidemics varies from 30 to 80 per cent.

As we have intimated above, the dangers from inhaling the breath of the cholera patients or from physical contact are practically of no account, provided the stools and linen are disinfected.

It should be remembered that the removal of filth, *before* the disease can gain ground, is of more avail than disinfection *afterwards*.

The drinking water, which is generally considered the source or channel of the evil, should be previously boiled. It is also advisable to look to the purity of the water used for cooking and washing. The water may be diluted with sulphuric acid, one tablespoonful to a gallon. For diarrhœa this can be used in six times the strength.

Regularity of diet and the removal of gastric troubles in general is of great importance in fortifying the system against access of the disease. No *extreme* method of dieting can serve any good purpose in this case. We would also lay stress on the fact that, contrary to a prevailing notion, alcoholic stimulants are no preventive of the disease; nay it has been amply demonstrated that the cholera attacks those who are in the habit of using intoxicants, first, and as a rule their system is unable to withstand the destructive poison.

There are strong grounds for the belief that the natural juices of the healthy stomach will destroy the vitality of the cholera germ. In the report of the Pennsylvania State Board of Health is cited the fact that in the last epidemic in Europe the greater number of new cases were usually recorded on Mondays. The reason of this was that the previous day, Sunday, being as a rule one of dissipation among the working classes, left them with disordered stomachs whose secretions were unable to destroy the poison before it reached the lower bowels where it had free scope for its malignant action.

All excesses, therefore, whether of food or drink, particularly of alcoholics, also unripe or over-ripe fruit should be consistently avoided.

It is a prudent precaution to have the washing of clothing attended to separately as there may be danger from contact with infected clothing. Hence some suggest to avoid the public laundries during times of epidemic.

All infected clothing should be placed in a disinfecting solution for about four hours, and then boiled or exposed to dry heat. This should be kept up during the convalescence of patients.

The discharges of cholera patients must be regularly disinfected in order to avoid danger; and in the country, where there is no regular system of sewerage, such discharges should be buried under ground, but not near any well or running stream. We give below a number of formulae recommended by the Committee on Disinfectants of the American Public Health Association.

Standard Solution No. 1: Dissolve chloride of lime or bleaching powder (containing twenty-four per cent. of available chlorine) in soft water in the proportion of six ounces to the gallon. Use of this one quart to each discharge.

Standard Solution No. 2. Dissolve Corrosive Sublimate and Permanganate of Potash, two drachms of each to a gallon of water. Use of this one gallon to each discharge.

Standard Solution No. 3. To one part of Labarraques Solution of Hypochlorite of Soda add five parts of soft water. Use one gallon to each discharge.

Standard Solution No. 4. Four ounces Corrosive Sublimate and one drachm of Permanganate of Potash to the gallon of water.

Sulphuric acid (one ounce to the gallon) can be used for soiled clothing; half this strength for bathing the body of the sick, or the hands of the attendants, or the floor and carpets of the room.

The preliminary Diarrhœa should be treated at once. I would recommend as a home remedy for early attacks *15 drops of equal parts of Tincture of Opium, Rhubarb Capsicum, Camphor and Essence of Oil of Peppermint.* Repeat as needed *every twenty minutes.*

If it can be avoided the sick should never be visited with an empty stomach. Frequent bathing of the skin of body and hands, especially after sick calls, is a wholesome precaution.

The dead should be wrapped in sheets with disinfecting solution placed in the coffin, and buried privately.

M. O'HARA, M. D.

COLUMBUS IN PORTUGAL.

THE sojourn of Christopher Columbus in Portugal covers altogether about fourteen years. It was here, on the delightful shores of western Lusitania, "questa occidentale spiaggia Lusitana," as Camoës calls it, with its pure bracing atmosphere and its limpid fountains, in the society of learned men and skillful mariners, and wedded to the noble lady, who, whilst she represented one of the titled families of Portugal, reminded him at the same time of his own native land—it was here that the grand project, which our hero was one day to realize, ripened into a fixed determination.

Ere we speak of his life in detail, let us cast a brief glance upon the scene of his present activity, since we shall have to confine ourselves to this portion of the history of Columbus, leaving to others the agreeable task of dwelling on his sojourn in Italy, Spain and the "West Indies."

After the conquest of Algarve, and the expulsion of the Saracens from Western Europe, when the proud Castilian had been deeply humbled in the memorable battle of Aljubarrota, Portugal found herself once more the mistress of her rightful territory. The process by which she had at length gained her constitutional independence had been tedious and complicated. But now she was at peace under the rule of the newly elected King, John I, Grand Master of Aviz.

To enlarge the Portuguese kingdom by fresh conquests, now that he felt capable of doing so, Dom John knew that he must go outside of the Hiberian peninsula. Accordingly he invaded the black Continent across the sea. The occupation of Ceuto in Africa became the first incentive to the noble ambition of his young son the Infante Dom Enrico, and a sort of prelude to that glorious series of conquests which have brought to the Portuguese nation immortal honors whilst at the same time they mark the beginning of an era of important discoveries outside of Europe. "The continuation of the military achievements beyond the sea" says the illustrious Portuguese writer Oliveira Martins, "was not simply a reaction against the Moors, but it also opened to Portugal the golden gates of the East, that vast and mysterious country where Christians were already to be found, Christians of the following of John the Priest; and where there was abundance of spices, and rare textile

fabrics, and bright gold, and a host of precious things, carried by caravans across the desert, from the Red Sea through Egypt, through Tripolitania, and through Algeria onto the fertile domain of which Ceuto was the New York and Fez the Washington, that is to say, the residence of the Government."

Immediately after the conquest of Ceuto the determination fixed itself upon the mind of the chivalrous youth, the Infante Dom Enrico, of undertaking a maritime expedition for the purpose of exploring the southern coast of the African continent.

To this end he established a naval station at Sagres, the *Promontorium Sacrum* of the ancients, where according to Catholic tradition the vessel which bore the body of St. Vincent, watched over by ravens, was shipwrecked.

The first expedition which had been ordered to sail down the coast of Morocco, was carried out into the open sea, and eventually landed upon an island called *Porto Santo*. A subsequent expedition discovered (1418-20) the isle of Madeira.

These discoveries, although they filled the young Prince Enrico with fresh enthusiasm, did not divert him from his first purpose of exploring the southern boundary line of Africa.

In order to increase the facilities for further expeditions he gave greater development to the marine station at Cape St. Vincent, by opening a school of navigation and cartography, supported partly out of his own private fortune and partly from the funds of the Order of Christ, of which he was the Grand Master. His brother, the Infante Dom Pedro, having returned from an extensive voyage, brought with him the book of Marco Polo the Venetian, the charts of Valseco and the works of George Purback. Relations had also been established at Majorca with the famous cartographer and constructor of nautical instruments Maestro Giorgio. The famous *caravelle* of which the Venetian Cadamosto, with whom the Infante had likewise personally conferred, had said that they were the finest ships and rigging that had ever crossed a sea, lay at anchor in the bay.

With compass, quadrant and later the astrolabe they set out, and one by one the islands of the Azores arose out of the mysterious darkness of the African seas (1432).

Despite these successes, many looked upon the enterprise of the Infante, who continued to send out ships with a view of getting further South, as mere folly. The prevalent opinion clung to the traditional belief of the Arabian geographers that the Southern sea

terminated in a dense pool dangerous of approach, and the frightening tales of mariners who had met with furious storms at Cape Bojador, went far to confirm the prejudice. But in 1434 Gil Eannes broke the magic spell, which had thus far hindered courageous pursuit of the southward course, by rounding the Cape. "Henceforth," as a distinguished contemporary, Pinheiro Chagas, writes, "the lofty barrier which had so long held the imagination of the western world was broken down." Onward the mariners went, with no fear or fantastic terrors to hinder their progress, apast Senegambia, Liberia, and the ivory and gold-coasts of Guinea.

In a letter written by Christopher Columbus to King Ferdinand of Castile, which has been copied from the original by Fr. Bartolomeo de Las Casas in his *Storia delle Indie*, the following passage occurs, which throws light upon the way in which Columbus viewed his sojourn in Portugal at this time. "Our Lord has sent me hither by a wonderful disposition, to be of service to your Majesty. I say by a *wonderful disposition*, because, though I came to Portugal whose King is more than any other occupied with making new discoveries, yet somehow God has closed his ears and eyes in such a way that during fourteen years I have been unable to make myself heard by him."

The primary motive of Columbus' sojourn in Portugal, namely, that of arriving by a direct route west to India, has been denied by Giuseppe Ascensio in his monumental work *Cristoforo Colombo*, where he brands as wholly imaginary the graphic description by Rossely de Lorguese di Lamartine—who drew his inspiration from the above mentioned de Las Casas—of the shipwreck of Columbus on the Portuguese coast; from which he saved himself after the burning of his vessel by means of an oar. Henry Harrisse, the indefatigable historian of Christopher Columbus, is of the same opinion, and both authorities assert that the object which brought Columbus to Portugal was simply and only the desire of devoting himself to some useful maritime undertaking; and that, since all important Atlantic expeditions during the XVth century had their starting point on the Lusitanian coast, it was but natural that Columbus should turn hither as the centre of maritime activity and the land where he might meet the most intrepid and experienced sailors.

In any case there were many reasons which must have influenced Columbus in his stay in Portugal, principal among them the friendship of Pessagna of Genoa who during many years enjoyed the privilege of the Portuguese Admiralty, besides many other Italians,

merchants and mariners, who had come thither in the hope of making their fortune under the enterprising regime of the new Government and among whom was his own brother Bartolomeo.

It has been asked: In what year did Columbus first come to Portugal? *Adhuc lis sub judice est.*

If we accept as the most probable the year 1470, it follows that, counting the year of his birth in 1436, he came to Portugal in the prime of his manhood, at the age of thirty-four. He remained here fourteen years, according to his own statement in the letter already cited. We have then the time of Columbus' life spent in Portugal covering the most important years of his manhood, and one, the study of which must needs throw much light upon the scientific accomplishments of a period which first demonstrated the possibility of realizing the great thought which occupied the discoverer, not of finding a new world, but of arriving by sea westward at the garden of spices, India, or rather the island of Cipango.

Columbus was a master in the art of cartography as in kindred accomplishments, and he could say of himself without exaggeration that God had gifted him with both genius and a singular skill of hand. During his early stay in Lisbon, resting for a time from the active life of the mariner whilst he gave himself to the pursuit of speculative studies and nautical calculations, he profited by his technical ability in order to maintain his expenses. Fra Bartolomeo de Las Casas states expressly that, "for some time he supported himself by the industry of his genius and the labor of his hands, designing and painting mariners' charts, which he drew with faultless perfection and sold to the sailors."

Another source of income for him seems to have been certain commercial transactions in which he engaged in Lisbon. This we know from his testamentary dispositions, in which he consigns various sums to different merchants resident in the city, which indicate past commercial negotiations.

Between the years 1474 and 1475 he espoused Donna Filippa Moniz Perestrello, daughter of the donatario of the Isle of Porto Santo, Bartolomeo Perestrello, whose father Filippo was a native of Piacenza in Italy. The only account which we have of this lady we owe Fernando, the second son of Columbus. He refers to the courtship of his father in the following manner: "He was a man of beautiful appearance and noble deportment, and it happened that on visiting the college *de Todos os Santos*, where the Admiral used to go to Mass, he met a lady called Donna Filippa Moniz, who received

her education there and who so engaged him by her accomplished manner and the elevated tone of her conversation, that a friendship arose between them which ended by her becoming his wife."

Whether it was merely with a view of gaining information or to serve the interests of his family, it is certain that shortly after his marriage, accompanied by his wife, he made a journey to the island of Porto Santo, where Pedro Correa a distant relative of his and an old resident of the isle, was governor. Here also his son Diego, the only one of this marriage, first saw the light.

It is very probable and confirmed by the local traditions of the place that Columbus made distinct journeys to Madeira and to the Azores, for the purpose of obtaining information relating to his seafaring projects.

Lisbon, however, was the place where he fixed his residence during the greater part of the time which he spent in Portugal. That capital was the scene of an activity hitherto unknown in Western Europe. Scientific and commercial circles were alike interested in the geographical questions propounded by different men of learning and of affairs. In the midst of it all Columbus felt his own hopes and desires constantly grow and he labored with indefatigable zeal at the accomplishment of his projects despite the necessity there was of procuring an immediate livelihood for himself and his house. We have proof of this in his correspondence with the Florentine professor Paolo Toscanelli, one of the most celebrated geographers of that day whom he consulted regarding some doubts he had in reference to his favorite ideal. In one of his letters he avails himself of the courtesy of a Florentine merchant resident at Lisbon to send to Toscanelli a chart and a small globe by which he attempts to explain more clearly his theories. Toscanelli readily applauded the magnificent and noble plans of Columbus and sent him the copy of a letter, dated June 25, 1474, which he had written to a Canon of Lisbon, named Fernando Martins, in reference to the possibility of finding a direct sea-route to India as suggested by Columbus. Strengthened in his conviction by the opinion of Toscanelli, and furthermore, by his study of the work of Marco Polo, Columbus cast his eyes to the very end of the world and undertook a journey, first northward, to Iceland the *ultima Thule* of the ancients, and thence south following the coast line of Africa as far as Guinea. "I have been," he says, "on Fort *Mina* belonging to the King of Portugal, which lies upon the equinoctial line and I can bear witness that it is not, as they assert, inhabitable."[1]

1 Fort S. Georgio della Mina at Guinea was not constructed until 1482 under John II.

Columbus did not lose sight of any argument or proof which might confirm him in his belief. He scoured the literature of the philosophers and the historians, of past ages, including the writngs of the early Fathers, for traces regarding certain unknown parts of the world. From every available source he gathered such records of fabled regions and wondrous islands as are to be found scattered among the ancient classics, which allude to the *Atlantis* of Plato, the fantastic accounts of the isle of *S. Brandao* and the island of the *seven cities*. In the journal which he kept during his first sea voyage, Columbus tells us that he met in Portugal a person who endeavored to obtain a vessel for the purpose of searching for an island which he had once seen, west of the Azores. He eagerly watched for every indication which might possibly throw light upon the existence of unknown lands toward the west. He had heard from the inhabitants of Madeira, Cape Verde and the Azores of strange objects which appeared after heavy storms from the west upon their shores. A large piece of wood wrought in odd fashion and apparently without the aid of iron instruments had floated in with the tide. Enormous pieces of bamboo cane, gigantic pine trees, and strangely shaped canoes appeared from time to time on the coast. Once two human corpses altogether different in conformation of features and color from any known races had been swept ashore after a violent storm on the Azores.

With these and many other facts of a similar character, collected during his stay in Portugal, he finally matured his gigantic plan. He had spent several years in meditation, study and calculation, and having in the meantime visited the most distant regions for the purpose of verifying certain observations and statements of which he had heard, he was now prepared to take the final step and ask of King John II the means by which he might carry them into execution.

We cannot, at this point, refrain from transcribing an interesting passage to be found in a celebrated Portuguese historian of those times, John de Barros (1496-1570), who in a manner sums up the life of Columbus in Portugal as follows: "Seeing that John II was anxious to explore the entire coast of Africa in the hope of thus finding a way to India, he (Columbus) being of the Latin race and accordingly fond of geographical studies; having moreover read the accounts of Marco Polo, who speaks at some length of the Eastern regions, and what had been written about the kingdom of Cathay[1] and the great island Cipango, imagined that by sailing across the western ocean he might come upon said island

1 Strabo xv, 699 speaks at length of Kάσαι an ancient Indian monarchy whose capital was destroyed in 326, B. C. by Alexander.—*Edit.*

of Cipango. For just as at the time of the Infante Dom Enrico, the Terceira islands were discovered, in the same manner other lands might be found by sailing farther west . . . With these imaginary notions which had been suggested by the continual cruising and the experience of professional sailors living here, who had taken part in past successful discoveries, he came to the King and asked him for some vessels that he might go on a voyage of discovery of the island Cipango in the western ocean . . . The King said that he would speak with Dom Diego Ortiz, the Bishop of Ceuto, and with Mastro Rodrigo and Mastro Jose, to whom he was accustomed to refer subjects of cosmography and enterprises of discovery. All these gentlemen looked upon the proposal of Columbus as chimerical . . . and with this idea they gave no more attention to the matter and he was allowed to depart. From the King he turned toward Castile."[1]

Columbus had ended his mission in Portugal. At the beginning of the winter 1484, accompanied by his little son, whom death in the meantime had bereft of his mother, we behold him on his way to Spain ready to offer to others the fruits of his study and labors which, it cannot be denied, had ripened on the soil of Portugal.

How can we explain the apathy with which the proposition of Columbus met at the court of John II, from men who can hardly be said to have been less learned than the great discoverer, in the science of astronomy and geography? There is only one answer. Scientific knowledge alone is never equal to the task of engendering efforts which would carry out enterprises such as this. It requires a soul filled with the passionate conviction of the truth of its conception, an indomitable will, conscious that it can triumph over every obstacle and determined to press on despite opposition to ultimate success. What the men who gauged the proposal of Columbus at the Portuguese court lacked was not so much the scientific appreciation of its value, as rather the enthusiastic conviction, the absolute

1. Cf. *Decadas de Asia* di Giovanni de Barros.

Among Portuguese authors who wrote before Giovanni de Barros the only one who refers to Columbus is the chronicler Ruiz de Pina. He merely mentions that the navigator cast anchor at Lisbon upon his return from the discovery of the island of *Cipango* and of the Antilles.—Garcia de Rezende literally copies both Ruiz de Pina and Giovanni de Barros, adding what we have cited above. It is only at a much later date that we can call for the testimony of Portuguese historians, who, if they had not had cognizance of the work of Fernando Columbus and the History of India by Las Casas, could not have added anything to what Giovanni de Barros had written. There still exists a letter of John II, written in answer to one from Columbus during his stay in Spain, in which he asks for safe conduct through Portugal, and wherein the King promises him that he will be well received.

faith of its author in its immediate realization. It was this enthusiasm, this perfect confidence in the triumph of his idea that urged the fearless navigator on to face unknown difficulties in the effort to discover a new passage to the Indies and which ended in his discovery of a new world.

In conclusion let me add the following passage from the chronicle of Dom John II by Ruiz de Pina, which refers to the final sojourn of Columbus in Portugal. "In the year 1494 whilst the King was at *Val de Paraizo*, on the 6th of March, there arrived in Testello di Lisbona Christopher Columbus, an Italian, who returned from the discovery of the island of *Cipango* and the *Antilia*, which he had undertaken at the command of the King of Castile. The King being at once apprized of this fact, bade him come to his presence. Columbus upraided the King, especially for his disregard in having allowed him to depart without credentials and without any authority in reference to these discoveries, as he had asked him in the first place to do. It was suggested to the King on this occasion to allow Columbus to be put to death, since, with the demise of the discoverer, the continuation of the enterprise by the King of Castile would cease. But the King who was a God-fearing man, did rather defend Columbus, and having bestowed certain honors and presents upon him, dismissed him."

FRANCISCO SANCHEZ DE CASTRO.

Lisbona, 1 Luglio, 1892.

CONCIVI · CHRISTOPHORO · COLUMBO
TRIUMPHALI · DIE · XII · OCTOBRIS · A · D · MDCCCXCII
QUARTO · EXEUNTE · INVENTÆ · AMERICÆ · SÆCULO
CARMEN · DICAT
JOSEPHUS · A · ALIZERI · C · M

I

Salve, Concivis, Genuæ "Superbæ"
Nobilis proles, decus atque summum,
Hoc melos, quaeso, patrii Pœtæ
Sume benigne.

II.

Dulce enim est prorsus mihi tum decorum
Principem Nautam decorare laude,
Quamquam iners Musam impediat morosa
Saepe senectus.

III.

En tibi texunt roseas coronas
"Virgines castae, puerique puri,"
Dum simul te mellifluis honorant
Dulciter hymnis.

IV.

Nam die hoc fausto meritos libenter
Quatuor reddunt tibi sæcla honores;
Maximus grati resonat tibi orbis
Plausus ubique.

V.

Sed tuum imprimis celebrat triumphum
Urbs vetus regnaus Ligurina in ora,
Quae suam te vult, titulo Parentis,
Dicere prolem.

VI.

Ast et Hispanus repetit triumphum,
Quem piget tarde, ac pudet heu ! laboris
Praemium tanto tribuisse nautae
Ferrea vincla !

VII.

Teque collaudat generosa tellus
—Quam novam Europae veteri dedisti—
Splendidis gestis, cito proditura
Splendidiora.

VIII.

Hinc tui nunquam immemor, hos benigno
Excipit corde Ausonios, avita
Quos reluctantes patria exulare
Cogit egestas.

IX.

Nec tuum urget cor perituri honoris
Splendide mendax, vehemens cupido,
Sed neque auri sacra fames frequenter
Pectora cogens.

X.

Et tibi sceptrum haud cupis obtinere
Barbaras gentes avidus domare,
Nec tuum tentant animum procacis
Gaudia vitae.

XI.

Sed vis ad lucem fidei vocare
Nescium Christi populum benigne,
Quem premit dire tenebrosi Averni
Perfidus hostis.

XII.

Atque vis sacram revocare terram
Turcico immanique jugo et Sepulchrum
Quo novo Christi jacuere ternis
Membra diebus.

XIII.

Hinc iter tutat dubium, atque fluctus
Frenat, ac iras Boreae coercet
Qui lacum verbo domuit furentem
Gennezarethi.

XIV.

Fervide unaquaque die invocata
Protegit te Stella Maris potenter,
Et ratem optatas fragilem remotas
Ducit ad oras.

XV.

Mira res prorsus! pavidum COLUMBUM
Esse te terris tua sors volebat;
Sed novam reddunt te aquilam peracta
Splendida gesta.

XVI.

Interim terris probat hos honores
Sponsa Christi nobilis, immo et auget,
Quae tibi Romæ aureolam est datura
Cœlicolarum.

XVII.

Major at Coelis agitur triumphus,
Dum tuam frontem æthereo serenam
Ipsamet gaudet redimire serto
Magna Isabella.

XVIII.

Salve, Concivis, patriæ vetustae
Gloria haud saeclis peritura mille,
Tu decus nostrae assidue futurus
Urbis et orbis!

Niagara University, Niagara Co., N. Y.

CONFERENCES.

DEVOTIONS TO AVERT THE CHOLERA.

We here suggest a method of devotion which can be easily adapted to all circumstances and requires no authorization from the Ordinary of the Diocese. It consists of *Private Exposition* which may be given at any time and without organ accompaniment or other solemnity and no matter how few persons assist at it. This ceremony is performed in the following manner:

Six or more wax candles are lighted upon the altar of the Most Blessed Sacrament. The priest, vested in surplice and stole, takes the Tabernacle key and with folded hands, and head covered with the biretum, goes to the foot of the altar. Here he genuflects, then ascends to the altar, opens the Tabernacle, genuflects and moves the Pyxis (Ciborium), containing the Most Blessed Sacrament, close to the door, so that it may be seen by the faithful. (He is not permitted to take it out of the Tabernacle.) He then genuflects on one knee, descends to the foot of the altar and incenses the Most Blessed Sacrament.[1] He can then recite prayers in the vernacular, such as are given below, or any others suitable for the occasion, and the people may join in these.

After this the "Tantum Ergo" with the Versicle "Panem de coelo" etc. and the oration "Deus qui nobis sub sacramento" etc., is recited or chanted. The oration "Pro quacumque necessitate" or any other may be added to this.

The adoration finished, the priest ascends the altar, genuflects on one knee, removes the Pyxis back to its place, genuflects, and closes the Tabernacle.

Ordinarily, as here stated, the *Blessing is not given with the Pyxis*, but *during the month of October*, where these devotions are carried on in connection with those of the Holy Rosary, the Benediction can be given with the Ciborium. This is, however a special privilege attached to the Rosary devotions ordained by the present Sovereign Pontiff for this month and intended for poor churches and chapels where the regular ceremonial of Benediction with the Remonstrance and the customary solemnity of chant, etc., cannot be carried out.[2]

1 The incensing may be dispensed with in cases of necessity.

2 Cf. AMER. ECCL. REVIEW, Vol. II, p. 325 note.

It is needless to say that this mode of Private Exposition is not intended to replace the more solemn method of Exposition where it is held, either as prescribed for the month of October, or at other times with the sanction of the Ordinary.

Indulgenced Prayer.

The following prayer, addressed to S. Ignatius of Loyola, was indulgenced by Pope Leo XIII, on occasion of the Cholera Epidemic in Europe in 1885.

O glorious Patriarch, St. Ignatius, we humbly beseech thee to obtain for us above all things the grace to avoid sin and also to be preserved from the destructive disease of the cholera, one of those many scourges with which the Lord punishes the crimes of nations. May thy example excite in us a strong desire to devote all our energies to the greater honor of God and the salvation of our neighbor. Obtain for us from the most loving Heart of our Lord Jesus that grace which is the crown of all heavenly gifts, namely final perseverance and eternal salvation. Amen.

Indulgence 200 days once a day if said with contrite and devout heart. Rescr. S. C. Indulg. Feb. 5, 1885.

Other indulgenced prayers suitable for similar occasions are to be found in the English *Raccolta* n. 176 and 177, "Prayers for times of affliction and trouble."

THE FEAST OF ST. JOSEPH IN THE RUBRICS.

In a decree of August 15 of this year (*cf. Analecta*) the Holy See provides for the transfer of the Mass and office of S. Joseph in case the 17th of March should be Passion-Sunday or fall within Holy Week. In the first instance the Mass and office of the saint are to be transferred to the *Monday immediately following Passion-Sunday* in the second case the feast is to be celebrated on *Wednesday after "Dominica in Albis."*

This Decree is to be inserted in all the Roman Missals and Breviaries as part of the Rubrics.

PRIVILEGIUM BINATIONIS.

Qu. Our parish, in a large city, numbers less than 4,000 members. The church seats 1,000 and will comfortably hold 1,300. There are three priests. We have five Masses on Sundays and holidays. At three of the five Masses the church is not half filled.—Is there the *necessitas binandi* of which P. Lehmkuhl speaks, Vol. II, no. 212? For one priest, I think, there is, for more than one to duplicate, I am convinced, there is not. Your opinion will be greatly appreciated.

Resp. If the seating capacity of the church and the actual number of the people attending the successive Masses be considered as the sole criterion of the *necessitas binandi*, there would appear to be no reason in the above case for making use of the indult by which a priest may say two Masses on the same day.

But the privilege, whilst rigorous in requiring an *actual necessity*, "ob necessitatem populorum" as the S. Congregation has repeatedly declared, is not limited to cases which come under the title of *angustia loci*. It includes as a rule, "graves causae" of any kind "quae majorem numerum celebrare suaderent" (Cf. S. C. de Prop. Fid. Instr. 24 Mai. 1870); in other words such causes as would practically prevent a considerable number of people from regularly fulfilling the precept of hearing Mass.

That the Canons of the Church should be very emphatic in prohibiting the unrestricted exercise of this privilege, stands to reason when we remember the possibility of various abuses to which Benedict XIV refers as arising out of it. Hence the Bishop is obliged to satisfy himself, on his own responsibility, of the necessity there may be for granting the privilege in particular churches. In determining this necessity he has simply to ascertain whether there are any legitimate causes which prevent a goodly number of the people from attending the other Mass or Masses celebrated at stated hours. Lehmkuhl himself interprets the rule laid down by Benedict XIV as "de communi jure" when he says: "Sensus evidens in quo Benedict XIV . . . licere dicit bis missam celebrare, non restringitur ad solam loci angustiam, sed ad alias etiam causas, *ob quas totus populus ad eandem missam simul convenire non potest.*" (Theol. mor. Vol. II, 213.)

It will be questioned whether there is here any such cause, since there are actually four other Masses at which the people could easily assist without crowding the church if they properly divided their attendance.

The objection may be true, and theoretically it is so. But as a matter of fact we would suggest, that especially in our large cities, the Catholic population consists of *dependents*, servants of one category or another, who have not the disposal of a regular hour in the morning, even on Sundays, much less on holidays. Even if it be true that the majority could leave their ordinary duty to hear Mass at a fixed time, there still remains a considerable number who are obliged to shift. If some unavoidable delay causes them to miss the eight o'clock Mass, they can go at nine—but they might not be able

to go either earlier or later than between these two hours. This would not be the case in settled or small communities where the habits of each family are regulated by definite circumstances, but with servant girls, nurses, operators and others who are required on duty Sundays as well as week days, it is different. If in a congregation of three thousand souls, there were only fifty or sixty of this description who habitually run the risk of being late or losing Mass, unless there be provision made for them outside of the four Masses, at fixed hours, it would, we believe, be sufficient reason for duplicating, provided the Ordinary approve of it. Some such motive must have determined the S. Congregation in its decision regarding the number of persons for whose benefit the indult of Bination might be used. In 1688 the S. C. Inqu. declared that 15–20 persons, who should have to miss Mass unless the priest duplicated, were not a sufficient number to sanction the use of the faculty. But in the same year the Propaganda declared that *in the case of servants* the indult might be used if there were ten or twelve who should otherwise be without Mass. "Quare," remarks Lehmkuhl upon this decision, "non ex solo numero, sed etiam *ex hominum conditione et necessitate ratio desumenda est.*" (L. c. 215, 3.)

If to this we add the fact that the Masses at certain hours are often overcrowded and that some persons cannot, on account of delicate health, attend these, nor the very early Mass, nor the late service because of its length, and that where the number of such persons may be supposed to be considerable it is well to recognize the need on general principles, then it becomes evident that the privilege of Bination is not without its sufficient title of *necessitas populi.*

The third Plenary Council (Tit. iii, 109) assures us that this necessity need not be absolute, but such as would be indicated by the benefit which it offers to our Catholic people in the absence of a sufficient number of priests to provide for their actual spiritual needs; and whilst it can never be used without the express sanction of the Ordinary, that is to say, not at the discretion of even the pastor, yet the Bishops are advised "non tantum haud timeant reatum illicitae iterationis, sed potius existiment se muneri suo defuturos, si vel ipsi pro populi necessitate missam non iteraverint vel missionariis suis hanc facultatem non concesserint."

It may be remarked, in conclusion, that the indult of duplicating, with us, is local, not personal. Hence the responsibility of its lawfulness rests not with the celebrant, but with the Bishop or indirectly with the rector, on whose representation it is obtained. Cu-

rates, or visiting priests, or those who have temporary charge, or a substitute who is called from another church to supply an extra Mass, require no sanction for duplicating if the privilege is attached to the regular duties of the church. Of course no stipend may be accepted for a second Mass except at Christmas.

THE IMPEDIMENT "PUBLICAE HONESTATIS" IN THE UNITED STATES.

Qu. Are promises of marriage between Catholics in this country to be regarded as equivalent to *Sponsalia*; or rather, is there such a thing as *Sponsalia* where the Council of Trent is not promulgated?

The question arises from the fact that a priest here recently blessed a marriage between a young man and the sister of the lady to whom the groom was engaged. This was done without the consent or even knowledge of the lady. The priest maintains that there was nothing irregular in the proceedings since *Sponsalia* have no existence in this country and consequently there was no *impedimentum publicae honestatis*.

Resp. A solemn engagement or promise of marriage, if otherwise *validly* made, begets the impediment called *publicae honestatis*, quite independently of the promulgation of the Decrees of Trent. This holds good even where no *formal* act of the betrothal takes place, as is customary in some countries.

We say designedly "a solemn engagement," because social habits frequently cause a less serious meaning to be attached to such "marriage promises," which are often mere proposals, indicating a desire or *intention* of future marriage *if* the friendship or attachment of the parties should prove lasting. This, we believe, is the prevailing view with us, and it largely modifies the rigor of the ecclesiastical law which created the impediment *publicae honestatis* in deference to a public sentiment less likely to affect a contract of the same kind at the present day. It will be remembered that the impediment *publicae honestatis* is based upon an old civil law, which sanctioned a marriage promise by its authority as a safeguard to society. Not only were the conditions under which such promises were made in former times less vague than at present, owing to the closer boundaries within which marriage connections were usually formed, but the effects of abuse were much more serious, because the pagan institutions, which looked upon women as chattel, were not wholly effaced for centuries after the Christian rule began. From the civil code the law was transferred into the Ecclesiastical Court under the

Christian commonwealth and hence we have the impediment *publicae honestatis.*

In this light does Kenrick look upon promises of marriage made without any seriously expressed intention on both sides to bind themselves to a permanent engagement. "Quae leviter et temere fiunt promissiones, non sunt sponsalium instar habendae; sed de *seria* voluntate se utrinque obligandi *constare* debet ut iis tanta inesse vis agnoscatur. (Theol. mor. Tr. xxi, 13.)

Sabetti, in answer to the question "whether promises usually made regarding marriage are to be held in all cases as having the force of true *Sponsalia*," says: *Neg.* nam saepe promissiones illae potius propositi quam verae promissionis speciem prae se ferunt. Hoc *quod generatim verum est*, potiori jure applicandum est nostris adolescentibus, inspecta eorum ratione agendi. (Theol. mor. Tr. xviii, n. 838, qu. 3.)

The recent declaration of the Holy See in reference to *matrimonia non praesumenda* is an implicit acknowledgment of this view as justifiable on the whole in the United States. (Cf. AMERICAN ECCL. REVIEW, Vol. VI, 394.)

But whilst such are the general grounds on which a judgment may be formed as to the application of the *impedimentum publicae honestatis*, it is obvious that in determining the seriousness of promises of this kind each individual case must be probed on its own merits. The proofs of mutual affection, the disposition of the parties betokening deliberation and sound sense, their age and position, the impression which their attachment has made among their friends, these and other incidental circumstances must guide the pastor in forming an estimate of the binding force of the engagement which would render any attempted marriage invalid—as in this case within the first degree of consanguinity. In nearly every case of this kind it is wisest to consult the Ordinary before acting. "Plerumque praesulis auctoritas imploranda est quando de sponsalibus publice initis solvendis agitur, ne offensio fidelibus nascatur." (Kenrick, l. c. n. 27.)

THE INDULGENCES OF THE BLUE SCAPULAR.

Qu. In the May number of the REVIEW a list of indulgences of the Blue Scapular is given. I notice the omission of one which, if it be authentic is certainly the most remarkable of all. My only reason for questioning its authenticity is the fact that you omit it. It is found in P. Vercruysse's

"Manuel de Solide Piété" Vol. II, p. 59 (Edit. 1871). A footnote, which I translate as literally as possible reads as follows:

"As for the indulgences it is advised in order to gather an ample harvest of them, to join (to sew) to the two pieces of the common scapular the little scapulars of the Immaculate Conception of the Blessed Virgin. Whoever is enrolled and who wears it can gain; besides all the indulgences of the common scapular and the very numerous ones accorded to the order of Theatines, at the same time the indulgences granted to those who visit the seven Basilicas at Rome, the Church of the Portiuncula at Assisi, the Church of St. James of Compostella, and the Holy Land of Jerusalem. This extraordinary favor, which might be called the *indulgence of indulgences*, has been renewed by a Decree of the Sacred Congregation, March 31, 1856 and confirmed by our Holy Father Pius IX, on April 14 of the same year. One can gain all these indulgences every time, *toties quoties*, that one recites six *Paters*, six *Aves*, and six times the *Gloria Patri* in honor of the Most Holy Trinity and of the privilege of Mary, praying indeed for the ordinary intention but without adding other prescribed prayers or *going to Confession and Communion* (italics are mine). All is applicable to the souls in Purgatory. For associated priests all altars are privileged."

The REVIEW states (p. 395) that Confession and Communion are necessary, referring to a Rescript of Pius IX, June 7, 1850, that is six years earlier than the one mentioned by P. Vercruysse. Surely if such extraordinary indulgences can be gained so easily, it should be made known; and if, on the other hand the Decree is erroneous, it should be corrected. Please answer this difficulty in the REVIEW.

T. D.

Resp. The note in the work of P. Vercruysse as quoted by our correspondent is erroneous inasmuch as it omits an important restriction mentioned in the Decree. According to P. Beringer, consultor of the S. Congregation, the clause in the Decree of March 31, 1856, stating that "one can gain *all these indulgences* every time, *toties quoties*, that one recites six Paters," etc., is to be understood *only* of the *partial* indulgences. The Decree reads:

Praeterea S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita in comitiis general. Habitis die 31 Mart. 1856, decreto suo declaravit, supradictas indulgentias septem Urbis Basilicarum, Portiunculae Jerusalem et S. Jacobi Compostellae toties quoties acquiri posse, et quocumque loco preces fuderint, *servato decreto S. Congregationis Indulgent. die 7 Mart.* 1678 *approbato ab Innocentio XI, quod incipit "Delatae saepius" etc.*

The reference made here to a previous Decree of Innocent XI shows that neither the S. Congregation nor Pius IX intended to include in the concession the *Plenary* Indulgences for the living which

are attached to the visitation of the above mentioned churches, since that Decree limits the gaining of a Plenary Indulgence to *semel in die*.

However even thus restricted the Indulgence appears remarkable. P. Beringer, in his last edition of P. Manrel's authoritative work on Indulgences, says, after stating what we have mentioned above: "In any case, since the present Sovereign Pontiff omitted this *toties quoties* indulgence from the "Summarium" of the Third Order and especially according to a reply given in a recent case of the "Via Crucis" indulgence (a similar case in which the S. Congregation merely answers: Ex documentis non constat indulgentias toties lucrari posse, quoties pium exercitium iteratur.) it would be advisable to recite the six Paters, etc., of the Blue Scapular *with the intention of gaining all the indulgences which the Holy See has granted as attached to this exercise.*

It is evident therefore, why we omitted the mention of this indulgence. Nor did the omission affect our object in any *practical* way. A full list of indulgences is found in any *Raccolta*, and if we gave a summary of the privileges at all it was merely as a complement to the article on the Blue Scapular which appeared in the same number of the REVIEW and was intended to call the attention of the clergy to so excellent a devotion. Those who interest themselves in it and wish to keep count of each indulgence will find them, I believe, in a separate manual sent to those who apply for the faculty of blessing, and investing in the Blue Scapular.

As to our reference to a rescript of Pius IX, 7th June 1850, it affects the privilege of applying these Indulgences to the Poor Souls, which statement is separated from the one that follows by a period. Whilst the usual conditions for gaining a *Plenary* Indulgence are Confession and Communion together with prayer according to the intentions of the Sovereign Pontiff the one referred to by our correspondent may be gained without this condition, not *toties quoties* or each time, but *once a day*.

We notice among the *partial* indulgences mentioned in the summary of the REVIEW: An *hour's* meditation (60 years). It should read: *Half an hour's* meditation.

ANALECTA.

DE CHRISTOPHORO COLVMBO.

VENERABILIBVS FRATRIBVS
ARCHIEPISCOPIS ET EPISCOPIS
EX HISPANIA, ITALIA ET VTRAQVE AMERICA
LEO PP. XIII.

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Quarto abeunte saeculo, postea quam homo Ligur ad ignotas trans Oceanum Atlanticum oras, Deo auspice, primus appulit, gestiunt homines et memoriam rei grata recordatione celebrare et auctorem extollere. Nec sane facile reperiatur, quae permoveat animos studiaque inflammet, caussa ulla dignior. Res enim per se omnium est, quas ulla aetas unquam ab hominibus effectas vidit, maxima et pulcherrima : is vero qui fecit, pectoris ingeniique magnitudine post natos homines cum paucis comparandus. Eius opera, ex inexplorato Oceani sinu alter emersit orbis : centena mortalium millia ex oblivione et tenebris in communem humani generis societatem restituta, ex fero cultu ad mansuetudinem atque humanitatem traducta ; quodque est longe maximum, eorum communicatione bonorum, quae Iesus Christus peperit, ad vitam sempiternam ab interitu revocata.— Europa quidem, subitae rei novitate et miraculo tunc attonita, quid Columbo debeat, sensim postea cognovit, cum nimirum deductis in Americam coloniis, commeatu assiduo, mutatione officiorum, dandis accipiendisque mari rebus, ad naturae cognitionem, ad communes copias, ad opes incredibilis est accessio facta, unâque simul Europaei nominis mire crevit auctoritas.— In hac igitur tam multiplici significatione honoris, atque in hoc velut concentu gratulantium, omnino silere non decet Ecclesiam, quippe quae more atque instituto suo, quidquid usquam honestum ac laudabile videatur, probat libens ac provehere nititur. Honores illa quidem singulares et maximos reservat praestantissimis in genere morum virtutibus, qua saluti aeternae animorum cohaerent : non idcirco tamen spernit aut parvi aestimat ceterum genus : immo vero magna voluntate favere honoremque habere consuevit egregie de civili hominum coniunctione meritis atque immortalitatem apud posteros consecutis. *Mirabilis* enim *Deus est* maxime *in sanctis suis :* sed divinae virtutis eius in iis quoque apparent impressa vestigia, in quibus eluceat vis quaedam animi ac mentis excellens, quia non aliunde in homines lumen ingenii, atque excelsitas animi, nisi a parente et procreatore Deo proficiscuntur.

Sed praetera alia est caussa, eademque prorsus singularis, quamobrem recolendum nobis memori gratulatione putemus immortale factum.

Nimirum Columbus noster est: quandoquidem si paulisper spectetur qua potissimum caussâ consilium cepit *tenebrosum mare* conquirere, et qua ratione consilium conatus est exequi, dubitari non potest, plurimum in re suscipienda perficiendaque potuisse fidem catholicam, ita ut non parum hoc etiam nomine universum hominum genus debeat Ecclesiae.

Fortes quidem atque experientes viri, cum ante Christophorum Columbum tum postea, numerantur non pauci, qui ignotas terras, ignotiora maria pertinaci studio exquisierint. Quorum memoriam fama hominum, beneficiorum memor, iure praedicat, praedicabit, propterea quod scientiarum atque humanitatis propagavere fines, communemque prosperitatem auxere: idque non levi negotio, sed per summam animi contentionem, nec raro per summa pericula.—Est tamen, quod hos inter atque eum, de quo loquimur, magnopere differat.—Videlicet haec praecipue nota Columbum distinguit, quod emetiendo remetiendoque immensa Oceani spatia, maius quiddam atque altius quam ceteri, petebat. Non quod nihil ille moveretur honestissima cupiditate sciendi, beneque de hominum societate merendi; nec quod gloriam contemneret, cuius acriores in magnis pectoribus solent esse morsus, aut spem utilitatum suarum funditus aspernaretur: verum prae his humanis rationibus universis longe in illo ratio valuit religionis avitae, quippe quae sine ulla dubitatione et eam mentum voluntatemque homini dedit, et in summis saepe difficultatibus constantiam cum solatio praebuit. Hanc enm praecipue sententiam atque hoc propositum eius insedisse animo constat: aditum Evangelio per novas terras novaque maria patefacere.

Id quidem parum verisimile videri eis potest, qui in hanc rerum naturam, quae percipitur sensibus, cogitatione omni curâque contractâ, recusant intueri maiora. Sed contra in maximis ingeniis hoc fere existit, ut malint altius assurgere: sunt enim ad concipiendos divinae fidei instinctus afflatusque optime omnium comparata. Certe studium naturae cum religionis studio Columbus coniunxerat, atque haustis ex intimi fide catholica praeceptis mentem conformarat. Hac de caussa cum ex astronomica disciplina et veterum monumentis comperisset, trans noti orbis terminos magna terrarum spatia etiam in occidentem patere, nulli hominum ad eam diem explorata, obversabatur animo multitudo ingens, miserandis circumfusa tenebris, vesanis ritibus ac Deorum inanium superstitionibus implicita. Miserum agresti cultu ferisque moribus vivere: miserius carere notitia rerum maximarum, atque in unius veri Dei ignoratione versari. Haec igitur apud animum suum agitans, primum omnium expetivit, christianum nomen, christianae beneficia caritatis in occidentem extendere: quod totâ rei gestae historiâ abunde comprobatur. Sane cum a Ferdinando et Isabella Hispaniae regibus primum petiit, rem suscipere ne gravarentur, plane exponit caussam, *fore ut ipsorum gloria ad immortalitatem cresceret, si nomen ac doctrinam Iesu Christi inferre in regiones tam longe dissitas instituissent.* Nec multo serius compos votorum factus, *contendere se a Deo* testatur, *ut reges divina eius ope gratiaque velle pergant novas oras nova litora Evangelio imbuere.* Ab Alexandro VI Pontifice maximo viros apostolicos maturat per litteras petere, in quibus ea est sententia: *sacrosanctum*

Iesu Christi nomen et Evangelium quam latissime disseminare me aliquando posse, Deo adiutore, confido. Atque efferebatur, putamus, gaudio, cum Raphaeli Sanchesio primum ab India redux Olisipone scriberet, *agendas Deo immortales gratias, quod sibi successus tam prosperos benigne dedisset: gaudere ac triumphare Iesum Christum in terris aeque ac in caelis oportere, proxima iam gentium innumerabilium, quae antea ad interitum ruerent, salute.* Quod si Ferdinando et Isabellae auctor est ut novum orbem adiri commerciaque cum indigenis institui nisi a christianis catholicis ne sinant, eam affert caussam, quod *incepto conatuque suo nihil petivit aliud, quam religionis christianae incrementum et decus.* Idque Isabellae, quae summi viri mentem introspexerat ut nemo melius, optime cognitum : immo idem plane propositum pientissimae et ingenio virili magnoque animo feminae constat fuisse. Illa enim de Columbo affirmarat, futurum ut in vastum Oceanum se animose daret, *rem effecturus, divinae gloriae caussa, magnopere insignem.* Et ad ipsum Columbum secundo reducem, *optime collocatos,* scribit, *quos ipsamet in expeditiones Indicas fecisset, quosque esset factura, sumptus : inde enim amplificationem catholicae rei consecuturam.*

Alioqui praeter caussam humana maiorem, unde erat ille constantiam animique robur hausturus ad ea perferenda, quae coactus est usque ad extremum perferre et perpeti? contrarias intelligimus eruditorum sententias, virorum principum repulsas, furentis Oceani tempestates, assiduas vigilias, quibus usum luminum plus semel amisit. Accessere proelia cum barbaris, amicorum et sociorum infidelitates, consceleratae conspirationes, invidorum perfidiae, obtrectatorum calumniae, impositae innocenti compedes. Omnino necesse homini erat laboribus tantae molis ac tanto concursu succumbere, nisi se ipse conscientiâ sustentasset pulcherrimi facti, quod nomini christiano gloriosum, atque infinitae multitudini salutare perspiciebat fore.—Quod quidem factum ipsa temporis adiuncta mirifice illustrant. Siquidem Americam Columbus aperuit quo tempore prope erat ut magna in Ecclesiam procella incumberet. Quantum igitur ex rerum eventis divinae providentiae vias existimare homini licet, vere singulari Dei consilio natus videtur ille Liguriae ornamentum ad ea, quae catholico nomini ab Europa impenderent detrimenta sarcienda.

Vocare Indorum genus ad instituta christiana, erat profecto Ecclesiae munus atque opus. Quod illa munus statim a principio incohatum, insistere perpetuo caritatis tenore perrexit, itemque pergit, ad ultimam Patagoniam novissimo tempore progressa. Columbus tamen certus praecurrere ac munire vias Evangelio, penitusque hac in cogitatione defixus, omnem operam suam ad id retulit, nihil fere aggressus nisi religione duce, pietate comite. Res commemoramus vulgo compertas, sed ad mentem animumque viri declarandum insignes. Scilicet coactus a Lusitanis, a Genuensibus, infectâ re, abire, cum in Hispaniam se contulisset, intra parietes religiosae domus ad maturitatem alit meditatae conquisitionis grande consilium, conscio ac suasore religioso viro, Francisci Assisiensis alumno. In Oceanum, circumacto septennio, denique egressurus, quae ad expiandum animum pertinent, curat in procintu : caeli Reginam precatur ut coeptis adsit cursumque dirigat : nec prius vela solvi, quam implorato numine Trinitatis augustae, imperat. Mox in altum provectus, saeviente mari, vociferante

remige, tranquillam mentis constantiam tuetur, fretus Deo. Propositum hominis ipsa loquuntur imposita insulis novis nova nomina: quas quidem ubi singulas attigit, Deum omnipotentem supplex adorat, neque possessionem earum init, nisi *in nomine Iesu Christi*. Quibuscumque appulsus oris, non habet quicquam antiquius, quam ut Crucis sacrosanctae simulacrum defigat in litore: divinumque Redemptoris nomen, quod toties aperto salo cecinerat ad sonitum murmurantium fluctuum, in novas insulas primus infert: eamque ob caussam ad Hispaniolam aedificandi initium a molitione templi facit, popularesque celebritates a sanctissimis caerimoniis exorditur.

En igitur quo spectavit, quid egit Columbus in regionibus tanto maris terraeque tractu indagandis, inaccessis ad eam diem atque incultis, quarum tamen humanitas et nomen et opes celeri cursu in tantam amplitudinem, quantam videmus, postea crevere. Qua tota in re magnitudo facti, et vis varietasque beneficiorum, quae inde consecuta sunt; grata quidem recordatione atque omni honoris significatione celebrari hominem iubent: sed primum omnium agnoscere ac venerari singulari ratione oportet aeternae mentis numen atque consilium, cui sciens paruit inservivit novi inventor orbis.

Quo igitur digne et convenienter veritati solemnia Columbiana agantur, ad celebritatum civilium decus religionis adhibenda sanctitas est. Propterea eaque sicut olim ad primum facti nuntium grates Deo immortali, providentissimo, publice actae sunt, praeeunte Pontifice maximo: ita nunc in renovanda auspicatissimi eventus memoria idem arbitramur faciendum. Edicimus itaque ut die XII Octobris, aut proximo die Dominico, si Ordinarius loci ita expedire censuerit, in Ecclesiis Cathedralibus et Collegiatis ex Hispania, Italia, atque ex utraque America, post Officium diei, solemni ritu Missa celebretur de *Sanctissima Trinitate*. Quod, praeter nationes quae supra memoratae sunt, apud ceteras quoque confidimus fore ut idem, Episcopis auctoribus, peragatur: quod enim omnibus profuit, id convenit pie grateque ab omnibus celebrari.

Interim divinorum munerum auspicem et paternae Nostrae benevolentiae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XVI Iulii An. MDCCCXCII, Pontificatus Nostri Decimoquinto.

LEO PP. XIII.

LITTERAE APOSTOLICAE DE PIA CONSOCIATIONE SACRAE FAMILIAE INSTITUENDA.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Neminem fugit rei privatae et publicae faustitatem a domestica potissimum institutione pendere. Quo enim altiores domi egerit radices virtus, quo solertius parentum voce et exemplo fuerint puerorum animi ad religionis praecepta informati, eo uberiores in rem communem fructus redunda-

bunt. Quapropter summopere interest ut domestica societas non solum sancte sit constituta, sed sanctis etiam regatur legibus; in eaque religionis spiritus et christianae vitae ratio diligenter constanterque foveatur. Hinc profecto est quod misericors Deus cum humanae reparationis opus, quod diu saecula expectabant, perficere decrevisset, ita eiusdem operis rationem ordinemque disposuit, ut prima ipsa eiusdem initia augustam mundo exhiberent speciem Familiae divinitus constitutae, in qua omnes homines absolutissimum domesticae societatis, omnisque virtutis ac sanctitatis intuerentur exemplar. Talis quidem Familia extitit Nazarethana illa, in qua, antequam gentibus universis pleno lumine emicuisset, Sol iustitiae erat absconditus: nimirum Christus Deus Servator Noster cum Virgine Matre et Ioseph viro sanctissimo, qui erga Iesum paterno fungebatur munere. Minime dubium est quin ex iis laudibus, quae in societate et consuetudine domestica ex mutuis caritatis officiis, ex sanctitate morum, ex pietatis exercitatione proficiscuntur, maxima quaeque enituerit in sacra illa Familia, quae siquidem earum futura erat ceteris documento. Ac propterea benigno providentiae consilio sic illa coustitit; ut singuli christiani qualicumque conditione vel loco, si ad eam animum advertant, facile possint cuiuscumque virtutis exercendae habere caussam et invitamentum. Habent revera patresfamilias in Ioseph vigilantiae providentiaeque paternae praeclarrissimam normam: habent matres in Sanctissima Virgine Deipara amoris, verecundiae, submissionis animi perfectaeque fidei insigne specimen: filii vero familias in Iesu, qui *erat subditus illis*, habent divinum obedientiae exemplar quod admirentur, colant, imitentur. Qui nobiles nati sunt, discent a Familia regii sanguinis quomodo et in edita fortuna se temperent, et in afflicta retineant dignitatem: qui dites noscent ab ea quantum sint virtutibus posthabendae divitiae. Operarii autem et ii omnes qui, nostris praesertim temporibus, familiarum rerum angustiis ac tenuiore conditione tam acriter irritantur, si ad sanctissimos illius domesticae societatis consortes respectent, non deerit eis caussa cur loco, qui sibi obtigit, delectentur potius quam doleant. Communes enim cum sacra Familia sunt illis labores: communes curae de vita quotidiana: debuit et Ioseph de mercede sua vitae rationibus consulere; imo ipsae divinae manus se fabrilibus exercuerunt. Nec mirum sane est si sapientissimi homines divitiis affluentes, eas abiicere voluerint, sociamque cum Iesu, Maria et Ioseph sibi eligere paupertatem. Quibus e rebus iure meritoque apud catholicos sacrae Familiae cultus mature invectus, maius in dies singulos incrementum capit. Id quidem probant tum christianorum sodalitates sub invocatione Sacrae Familiae institutae, tum singulares honores ei redditi, tum potissimum a decessoribus Nostris ad excitandum erga eam pietatis studium impertita privilegia et gratiae. Huiusmodi cultus magno in honore habitus est iam inde a saeculo decimo septimo, lateque per Italiam, Galliam et Belgium propagatus, totam fere Europam pervasit: deinde praetergressus vastos Oceani tractus, in America per Canadensem regionem, cur praesertim atque opera Venerabilis Servi Dei Francisci de Montmorency-Laval primi Quebecensis Episcopi, et Venerabilis Servae Dei Margaritae Bourgeois, sese extendit, faustisque effloruit auspiciis. Postremis hisce temporibus dilectus filius Franciscus Philippus Francoz Societatis Iesu piam Consociationem a Sacra Familia

Lugduni fundavit, quae fructus laetos atque uberes, Deo iuvante, de se pollicetur. Consociationi tam auspicato conditae illud est salutare propositum: nimirum familias christianas arctiori pietatis nexu Sacrae Familiae divincire, vel potius omnino devovere, eo etiam consilio, uti scilicet Iesus, Maria et Ioseph familias sibi deditas tamquam rem propriam tueantur et foveant. Qui sociorum in numerum sunt adsciti, debent ex instituto cum iis qui domi commorantur, in unum convenire, coram imagine Sacrae Familiae decreta pietatis officia praestare: providere, ea opitulante, ut inter se colligatis fide mentibus, caritate voluntatibus in amore Dei atque hominum, vitam ad propositum exigant exemplar. Piam hanc consociationem Bononiae ad instar Lugdunensis institutam decessor Noster felicis recordationis Pius IX similibus litteris approbavit, deinceps Epistola die V Ianuarii MDCCCLXX. ad pium auctorem data, singularis laudis praeconio est prosequutus. Ad Nos quod attinet, cum summopere curemus, et deligamus quaecumque ad animarum salutem iuvandam maxime valent, noluimus desiderari laudem et commendationem Nostram; datisque ad dilectum Filium Nostrum Augustinum S. R. E. Cardinalem Bausa, ex dispensatione Apostolica Archiepiscopum Florentinum, litteris eam Consociationem utilem ac salutarem, nostrisque temporibus valde accommodatam esse significavimus. Quas vero Nostra sacrorum Rituum Congregatio, suffragante dilecto Filio Nostro Caietano S. R. E. Presbytero Cardinali Aloisi-Masella eidem Congregationi Praefecto, consecrationis christianarum familiarum formulam, et precationem coram imagine Sacrae Familiae recitandam Nobis proposuerat, probavimus, et utramque ad locorum Ordinarios transmittendam curavimus. Deinde veriti ne germanus memoratae devotionis spiritus tractu temporis oblanguesceret, eidem Nostrae Sacrorum Rituum Congregationi mandavimus, ut Statuta concinnaret, quibus in universo catholico orbe piae consociationes sacra Familiae instituendae adeo inter se coniunctae forent, ut unus omnibus praeficeretur praeses qui eas auctoritate summa regeret et moderaretur. Statuta post accuratum examen ab eadem Sacra Congregatione exarata, sunt eadem quae subscribuntur.

STATUTO DELLA PIA ASSOCIAZIONE UNIVERSALE DELLE FAMIGLIE CONSACRATE

Alla Sacra Famiglia Di Nazaret.

1.—Scopo della pia Associazione si è che le famiglie christiane si consacrino alla Sacra Famiglia di Nazaret e la propongano alla propria venerazione ed esempio, onorandola davanti la sua immagine con preghiera quotidiana, e modellando la vita sulle sublimi virtù, delle quali essa diede l'esempio ad ogni classe sociale, e particolarmente all'operaia.

2.—La Pia Associazione ha il suo centro in Roma presso l'E.mo Cardinale Vicario *pro tempore* di Sua Santità, che ne è il Protettore. Egli coadiuvato da Monsignor Segretario della Sacra Congregazione dei Riti e da due altri Prelati a sua scelta, ed oltre a questi da un Ecclesiastico coll'officio di *Segretario*, dirige l'Associazione medesima in tutte le parti del mondo, procurando che essa conservi lo spirito e il carattere della propria instituzione, e sempre piu si propaghi.

3.—In ogni Diocesi o Vicariato Apostolico, l'Ordinario per meglio promuovere la Pia Associazione tra i suoi fedeli, si varrà dell'opera di un Ecclesiastico a sua scelta, col titoli di *Direttore Diocesano.*

4.—I Direttori Diocesani terranno corrispondenza coi Parrochi, a'quali soli è affidata l'ascrizione delle famiglie della rispettiva loro Parrocchia. Nel maggio poi di ciascun anno i Parrochi comunicheranno ai Direttori Diocesani, e questi, sotto la dipendenza dell'-

CONSTITUTION OF THE ASSOCIATION OF CHRISTIAN FAMILIES.

1.—The object of the Association is to induce Christian families to consecrate themselves to the Holy Family of Nazareth. This is done by their proposing the Holy Family to their special veneration and imitation; by performing special daily devotions before an image of the same and modelling their own lives after the sublime virtues of which it gave the example not only to all classes of society but particularly to the laboring class.

2.—The Association has its centre in Rome under the presidency of the Cardinal Vicar *pro tempore* of His Holiness. He, assisted by the secretary of the S. Congreg. Rit., and by two other prelates of his choice, together with an ecclesiastic as secretary, will have the direction of the Association throughout the world, maintaining its character and spirit and procuring its constant wider diffusion.

3.—The Ordinary of each Diocese or Vicariate Apostolic will, with a view of promoting the object of the Association, appoint an ecclesiastic of his choice as *Diocesan Director.*

4.—The Diocesan Directors are to place themselves in communication with the parish priests to whom belongs the exclusive right of enrolling the families of their respective parishes.

In the month of May, each year, all the parish priests will send the

Ordinario, alla Sede centrale di Roma il numero delle nuove famiglie ascritte alla Pia Associazione.

5 —La consacrazione delle famiglie si farà secondo la formola approvata e prescritta dal Sommo Pontefice Leone XIII. Essa può farsi in particolare da ciascuna famiglia, ovvero da più famiglie riunite nella Chiesa Parrocchiale presso il proprio Parroco, o suo delegato.

6 —L'immagine della Sacra Famiglia di Nazaret dovrà trovarsi in ciascuna delle famiglie ascritte, ed i membri di esse almeno una volta al giorno, e possibilmente la sera, pregheranno in comune innanzi la medesima. Si raccomanda a tal uopo in modo particolare la formola di preghiera approvata dal regnante Sommo Pontefice, ed altresì l'uso frequente delle tre note giaculatorie:

Gesu, Giuseppe e Maria, vi dono il cuoe l'anima mia.

Gesu, Giuseppe e Maria, assistetemi nell'ultima agonia.

*Gesu, Giuseppe e Maria spiri in pace con Voi l'anima mia.**

7.—L'immagine della Sacra Famiglia può essere o quella menzionata nella Lettera della sa. me. di Pio IX del 5 gennaio 1870, o qualunque altra in cui sia rappresentato il Nostro Signore Gesù Cristo nella sua vita nascosta che menò con la B.ma Vergine Sua Madre e col castissimo Sposo di

number of families enrolled in their parishes during the year to the Diocesan Directors, and they in turn will send them, under the direction of their Ordinaries, to the central seat of the Association in Rome.

5.—The act of consecration of families is to be made according to the approved form prescribed by the Sovereign Pontiff Leo XIII; it may be performed by each family privately at home or by a number of families united in the parish church with their pastor or his substitute.

6.—A picture of the Holy Family should be placed in the home of every family enrolled in the Association. Before it the members of the household should assemble at least once each day, if possible in the evening, to offer prayer in common. The formula of prayers approved by our Holy Father, Leo XIII, is especially recommended for this purpose, as likewise the frequent repetition of the well-known ejaculatory prayers:

Jesus, Mary, Joseph, I offer you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.*

7.—The above-mentioned picture of the Holy Family should be either that approved of by Pius IX, in his letter of January 5, 1870; or any other in which our Lord Jesus Christ is represented in His hidden life with His Holy Mother, the Blessed Virgin, and St. Joseph, her chaste spouse. It belongs to the

* Indulg. 300 days each time. For the recital of any one of the three ejaculations 100 days.—Pius VII, 28 Apr, 1807.

Lei, San Giuseppe. Rimane però sempre nell'Ordinario, a norma del Tridentino, il diritto di escludere quelle immagini che non fossero secondo il concetto proprio di questa Associazione.

8.—Le famiglie ascritte all'Associazione godono delle Indulgenze e dei vantaggi spirituali concessi dai Sommi Pontefici, come viene indicato nella pagella di aggregazione.

9.—Il Cardinale Protettore col suo Consiglio formerà e pubblicherà un Regolamento, nel quale si troveranno particolari disposizioni intorno a ciò che può tornare più utile alla Pia Associazione, e specialmente s'indicheranno le sue Feste proprie, il giorno della Festa Titolare, la rinnovazione annua dell'atto di consacrazione da farsi collettivamente, le adunanze da tenersi ecc.

Ordinary, according to the rules laid down by the Council of Trent, to exclude such pictures as are not in harmony with the particular object of the Association.

8.—The families enrolled in the Association enjoy all the indulgences and other spiritual advantages granted by the Sovereign Pontiffs, as will be noted in the card of enrollment.

9.—The Cardinal Protector with his counsel will draw up and publish a schedule of regulations, in which all that relates to the useful management of the Association will be indicated, together with its proper feasts, the titular day, the annual renewal of the act of consecration made in common, the manner of holding reunions, &c.

Quae quidem Statuta, cum de iis supradictus Cardinalis Praefectus ad Nos retulisset, comprobavimus et Apostolica Auctoritate Nostra rata habuimus et confirmavimus, derogatis abrogatisque quae super hanc rem scita actaque sunt, nominatim Apostolicis Litteris die III. Octobris anno MDCCCLXV datis, et omnibus actis, quae ad primariam Lugdunensem Consociationem spectant. Volumus autem, iubemus ut Consociationes omnes Sacrae Familiae cuiuscumque tituli, quae nunc existunt, in hanc unicam et universam coalescant. Excipimus tamen religiosas Congregationes huius tituli quae constitutionibus utantur ab hac S. Sede adprobatis, et Confraternitates proprie dictas, dummodo canonice sint erectae et ad regulas et normas dirigantur a Romanis Pontificibus praescriptas, nominatim a Clemente VIII. in Constitutione *Quaecumque*, die VII. Decembris anno MDCIV. Hae vero Confraternitates ac religiosae Congregationes, quae fortasse adscribendis familiis operam hactenus dederunt, in posterum ab huiusmodi cura, quae solummodo Parochis, commissa est, prorsus abstineant. Haud tamen necesse est ut familiae iam alicui Consociationi adscriptae, pro indulgentiis aliisque muneribus spiritualibus obtinendis iterum adscribantur, dummodo servent ea quae in novis hisce Statutis praescripta sunt. Consociationis universae Praesidem eligimus renuntiamus Nostrum in hac alma Urbe Vicarium in spiritualibus generalem pro tempore, atque in perpetuum Patronum damus cum omnibus iuribus et facultatibus, quae nimirum potestatem gerenti iudicentur necessariae.

Illi autem Concilium adesse volumus Urbanorum Antistitum, in quibus

Secretarius pro tempore Nostrae Sacrorum Rituum Congregationis. Quod superest, Nobis spes bona est omnes, quibus est animarum credita salus, maxime Episcopos, studii huius Nostri in hac pia Consociatione provehenda socios ac participes sese facturos. Qui enim cognoscunt et Nobiscum deplorant christianorum morum demutationem et corruptelam, res iacetum in familiis religionis et pietatis amorem, et accensas supra modum rerum terrestrium cupiditates, ipsi siquidem vel maxime optabunt tot tantisque malis opportuna afferri remedia.

Et siquidem nihil magis salutare aut efficax familiis christianis cogitari potest exemplo Sacrae Familiae, quae perfectionem absolutionemque complectitur omnium virtutum domesticarum. Quapropter curent ut familiae quamplurimae, praesertim operariorum, in quas insidiarum vis maior intenditur, piae huic Consociationi dent nomen. Cavendum tamen est ne a proposito suo Consociatio deflectat, neve spiritus immutetur; sed quae et quomodo decretae sunt pietatis exercitationes et precationes integrae serventur. Sic implorati inter domesticos parietes adsint propitii Iesus, Maria et Ioseph, caritatem alant, mores regant, ad virtutem provocent imitatione sui, et quae undique instant mortales aerumnae, eas leniendo faciant tolerabiliores. Decernentes haec omnia et singula uti supra edicta sunt firma rataque in perpetuum permanere, non obstantibus constitutionibus, litteris Apostolicis privilegiis, indultis, Nostris et Cancellariae Apostolicae Regulis, ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XIV. Iunii MDCCCXCII. Pontificatus Nostri Anno XV.

S. *Card.* VANNUTELLI.

II.

DE THEOLOGIAE DISCIPLINA IN SEMINARIO VATICANO CONSTITVENDA.

LEO PP. XIII.

MOTV PROPRIO.

Alumnis Seminarii Vaticani, qui prope sub oculis Nostris in tutela et quasi in umbra Beati Petri adolescunt, peculiares quasdam curas ad hoc tempus adhibere placuit; quemadmodum videmus illustres Decessores fecisse non paucos, nominatim Urbanum VIII. cuius providentia Seminarium ipsum anno MDCXXXVI est conditum, et utrumque Benedictum, XIII, XIV, quorum ab altero in meliorem sedem traductum, ab altero privilegiis ornatum est. Qua in re et per se ipsam iuventuti sacrae opportuna et omnino decora ad religionem dignitatemque basilicae Principis Apostolorum, opera Nobis collegii Canonicorum eiusdem basilicae desideranda quidem non fuit.—Nos igitur, praeter nonnullas ipsis aedibus Seminarii accessiones adiunctas, id, quod pluris erat, impensiore diligentia spectavimus ut virtutis in eo doctrinaeque studia incrementis optimis proveheremus. Ad doctrinam proprie quod attinet, litterarum et humanitatis cursum iussimus esse

apparatiorem; item cursum consequentem philosophiae, apta etiam rei physicae supellectile instructum ceterisque praesidiis quibus adolescentium ingenia acui solent et expoliri: ista vero omnia eo modo et via eisque cum laudibus magistrorum exigenda censuimus, ut eadem itstitutio commode posset utiliterque vel externis patere, hac praesertim sub extremam Urbem regione. Consiliis Nostris atque expectationi bona fructuum copia, ex moderatorum et doctorum sollertia, respondit. Sic aucta in Nobis benemerendi voluntate, de villa cogitavimus ad saluberrimam alumnorum relaxationem paranda; quod iam in Sabinis, molitione a solo educta, perfecimus. —Illud reliquum esse videbatur, ut quod iure tridentino hac in causa decretum praecipue est, clericos *ecclesiasticis disciplinis instituendos*, hoc ipsi Seminario nequaquam opus esset petere aliunde, sed sibimet liceret domestica inter septa praestare posse; ex quo praeterea largior illis usura temporis esset futura et salva melius regulae sanctae custodia. Haec Nobiscum reputantes, optantesque posse Nos eo amplius eiusdem iuventutis institutioni prodesse, induximus animum, ut disciplinam theologiae, quae ibi velut inchoata et compendiaria aliquandiu fuit, pleno quo decet modo et stabili, auctoritate Nostra constitueremus.—Itaque, ut visum est, sic hisce litteris edicimus et declaramus velle Nos, ad studia litterarum et philosophiae, quae in Seminario Vaticano coluntur, sacra theologiae disciplina in posterum accedat, ad eam plane rationem tradenda quam saepenumero in simili re commendavimus, ex praescripto nimirum Doctoris Angelici. Quare ad eius doctrinae cognatasque partes convenienter tractandas magisteria destinentur prudenti iudicio: in rei autem perpetuam tuitionem suppeditabit reditus certa vis pecuniae, quam eidem Seminario statuimus attribuere. Quod Nos tanto quidem libentius facimus quanto maiore tenemur spe, futurum sane, Deo bene iuvante, ut de hoc etiam benevolentiae Nostrae in dilectos filios testimonio, parem ipsi ac de collatis antea beneficiis amplioremque gratiam sedulitate et fructibus referant, ad praeclaram Ecclesiae matris laetitiam et Cleri Vaticani ornamentum.

Iamvero quae per has litteras a Nobis decreta sunt, ea rata et firma perpetua maneant, contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum die XXV iulii, an. MDCCCLXXXXII, Pontificatus Nostri quintodecimo.

LEO PP. XIII.

DECRETUM.

UBIS ET ORBIS.

De Festo s. Josephi S. B. V. M.

Ex quo Summus Pontifex Pius IX, beatum Ioseph, purissimum Deiparae immaculatae Virginis sponsum atque Christi Domini Salvatoris nostri putativum patrem, universae Catholicae Ecclesiae Patronum constituit, antiqua Christifidelium pietas erga ipsum inclytum Patriarcham mirifice aucta est. Haec porro pietas, nova veluti addita flamma, ferventius exarsit postquam Sanctissimus Dominus Noster Leo Papa XIII, per suas encyclicas litteras, sub die XV. Augusti anno MDCCCLXXXIX. datas, gloriosi eiusdem Pa-

triarchae dignitatis praestantiam et validissimum apud Deum patrocinium celebravit, atque erga caelestem Patronum devotionem cohortationibus favoribusque inter fideles fovere subinde non destitit. Hinc factum est ut ad Apostolicam Sedem undique transmissae sint postulationes, quo amplioris in sacra liturgia cultus honores beato Ioseph tribuerentur.

Iamvero Sanctitas Sua, etsi de his supplicibus votis sibi delatis summo afficeretur gaudio, utpote quae populorum in dies succrescentem devotionem referrent; nihilominus eumdem Sanctum Patriarcham potiori liturgico cultu, qui ordinem immutaret iamdiu in Ecclesia sapientissime praestitutum, ditare minime censuit.

Verumtamen quum saepe saepius illius Festum XIV. Kalendas Aprilis affixum, ob occursum Dominicae Passionis, vel Hebdomadae Maioris ea die recoli nequeat, ac proinde eius celebratio iuxta rubricas aliquando nimium protrahenda sit, ne id in detrimentum vertat singularis illius obsequii, quod suo caelesti Patrono universus Catholicus Orbis una simul exhibet; Sanctitas Sua, ex Sacrorum Rituum Congregationis consulto, statuit ut iis annis, quibus praefatum Festum occurrerit in Dominica Passionis, transferatur in Feriam secundam immediate sequentem, et quoties inciderit in Maiorem Hebdomadam, reponatur in Feria quarta post Dominicam in Albis, tamquam in sede propria: servato rubricarum praescripto quoad translationem festorum iisdem diebus occurrentium.

Hoc autem decretum promulgari, atque in rubricis Breviarii ac Missalis Romani adiici praecepit. Die XV. Augusti MDCCCXCII.

L. ✠ S. C. *Card.* ALOISI-MASELLA, *S. R. C. Praefectus.*
Pro R. P. D. VINCENTIO NUSSI, *S. R. C. Secretario.*
IOANNES PONZI, *Substitutus.*

THE CRUCIFIX OF THE "VIA CRUCIS."

(PRIVILEGIUM APOSTOLICUM.)

Reverendissimo Patri Ministro Generali Fratrum Minorum circa Privilegium commutandi preces injunctas pro acquisitione indulgentiarum Stationum Viae Crucis cum Crucifixo benedicto.

LEO PP. XIII.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Exponi Nobis curavisti, ex benignitate Apostolica Ministro Generali Ordinis tui pro tempore existenti, aliisque Sacerdotibus tum secularibus tum regularibus ab eo delegatis, privilegium fuisse concessum crucifixos benedicendi cum applicatione indulgentiarum Viae Crucis seu Calvariae, ita ut Christifideles, qui legitime impediantur quominus pium exercitium Viae Crucis in locis, ubi ipsum rite institutum est, peragere possint, si ante imaginem Crucifixi Redemptoris sic benedictam vicies repetant Orationem Dominicam, salutationem Angelicam, et laudem Gloria Patri, easdem Viae Crucis indulgentias adipiscantur. Insuper roganti Decessori

tuo Summus Pontifex Pius Nonus rec. mem. litteris XVIII. Decembris MDCCCLXXVII benigne concessit, ut ipse, durante munere, gravi morbo laborantibus hanc recitationem in breviores aliquas preces commutare posset. Jamvero cum tu, dilecte fili, similem Nobis adhibueris postulationem, Nos piis hujusmodi votis tuis obsecundare volentes, tibi facultatem facimus, ut, donec Ministri Generalis Ordinis tui munere fungaris, iis tantum, qui, deficientibus gravi morbo viribus, recitandis viginti Pater, Ave et Gloria omnino impares sint, concedere possis, ut eorum loco ad acquirendas indulgentias Viae Crucis, ipsi ore recitent actum contritionis et invocationem: "Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti," et mente saltem sequantur recitationem ab alio adstante factam trium Pater, Ave, Gloria. Non obstantibus nostrae ac Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, alliisque Constitutionibus, et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque.

Datum Romae apud Sanctum Petrum, sub annulo Piscatoris die IX Septembris MDCCCXC, Pontificatus Nostri anno decimo tertio.

Pro Dno. *Card.* LEDOCHOWSKI.
J. *Archiep.* SELEUCIEN. *Substitutus.*

NOTE.—We are obliged to transfer a number of important Book Notices to our next issue.

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